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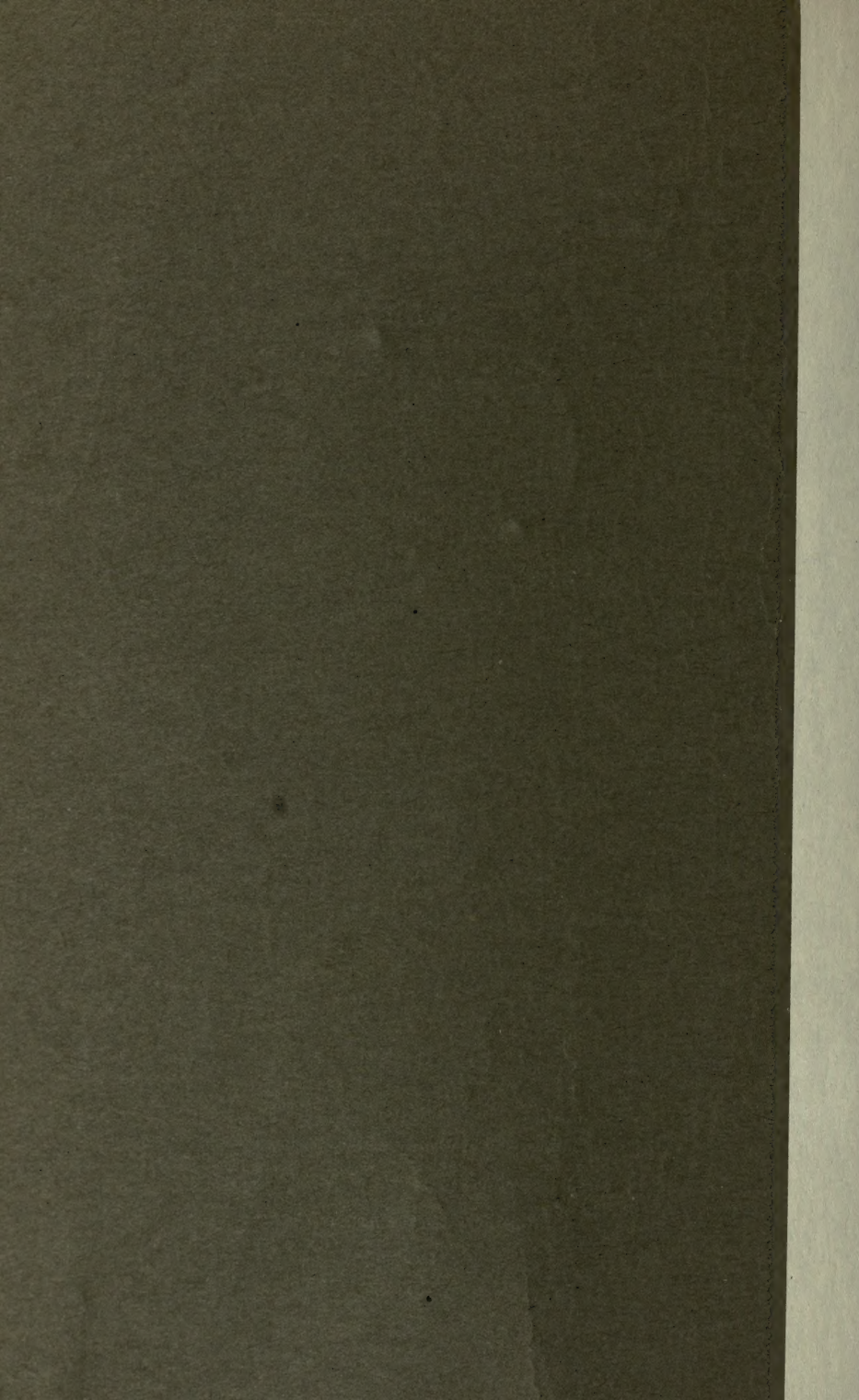
Glasgow University Oriental Society

Transactions from 1901-07
with
Historical Sketch


By
George Anderson, B.D.
Recording Secretary



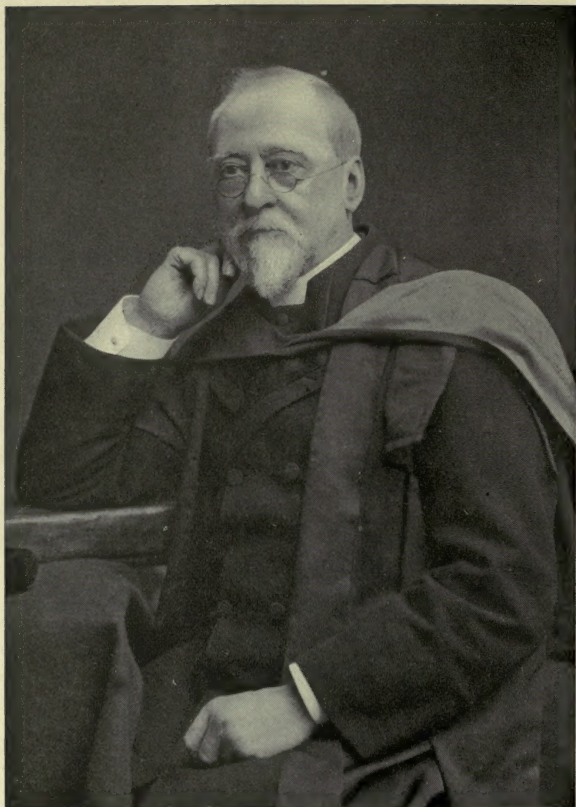
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1907



GLASGOW UNIVERSITY ORIENTAL SOCIETY



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Yours very Sincerely
Jas Robinson

Glasgow University Oriental Society

v. 2
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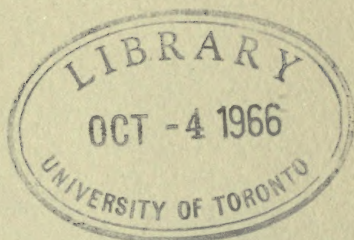
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CONTENTS.

	PAGE
HISTORICAL SKETCH OF GLASGOW UNIVERSITY ORIENTAL SOCIETY, Rev. George Anderson, B.D., Renfrew.	1
OLD TESTAMENT ESCHATOLOGY, Rev. A. C. Watson, B.D., St. Boswells.	13
BABYLONIAN INSCRIPTIONS REFERRING TO BELSHAZZAR, Theophilus Pinches, LL.D., London.	14
A NEW THEORY OF THE CONSTRUCTION OF THE TABERNACLE, . . Rev. Professor A. R. S. Kennedy, D.D., Edinburgh.	16
PALESTINE AND REVELATION, Rev. Wm. Ewing, M.A., Edinburgh.	18
ANOTHER THEORY OF THE TABERNACLE, R. B. Pattie, B.D., Glasgow.	20
UNIVERSITY NOTES, Rev. Prof. Robertson, D.D., LL.D., Glasgow.	21
NOTES ON RECENT LITERATURE, Rev. Prof. Robertson, D.D., LL.D., Glasgow.	23
SONS OF THE PROPHETS, Rev. Hugh Duncan, B.D., Garturk.	24
NOTES ON ALGERIA, Rev. T. H. Weir, B.D., Glasgow.	26
NOTES ON EXCEPTIONAL POINTING, R. B. Pattie, B.D., Glasgow.	27
PSALM CXIX., Rev. J. E. H. Thomson, D.D., Edinburgh.	27
HEBREW POETRY, Rev. Hugh Y. Arnott, B.D., Newburgh.	29
DIVINATION IN ANCIENT EGYPT, Rev. P. H. Aitken, B.D., B.Sc., D.Litt., Glasgow.	30

	PAGE
MODERN PHASES OF MOHAMMEDANISM IN INDIA,	31
Rev. R. M'C. Paterson, B.D., Gujrat.	
NOTES ON EDUCATION IN ALGERIA AND EGYPT,	32
Rev. Prof. Robertson, D.D., LL.D., Glasgow.	
THE CODE OF HAMMURABI,	35
Rev. James Millar, B.D., New Cumnock.	
NOTES ON BUDDHISM IN JAPAN,	36
Robert Morris, M.A., Calcutta.	
A THREE TERM ACADEMIC SESSION,	36
Rev. Prof. Robertson, D.D., LL.D., Glasgow.	
NOTES ON RECENT LITERATURE,	37
Rev. Prof. Robertson, D.D., LL.D., Glasgow.	
EUPHONY IN HEBREW,	38
Rev. William Rollo, M.A., Glasgow.	
THE ARABIC DIALECT OF ALEPPO,	39
Rev. W. M. Christie, B.D., Aleppo.	
THE OLD TESTAMENT OUTLOOK ON THE WORLD AND LIFE, . .	40
Rev. D. R. Alexander, B.D., Urr.	
EAST AND WEST,	42
Rev. W. W. Fulton, B.D., Glasgow.	
IMPRESSIONS OF THE FOURTEENTH INTERNATIONAL ORIENTAL CON-	
GRESS,	44
Rev. Prof. Robertson, D.D., LL.D., Glasgow.	
THE LANGUAGE OF CHRIST,	46
Rev. James Young, B.D., Paisley.	
THE ARK OF THE COVENANT,	48
Rev. Daniel Kirkwood, B.D., Houston.	
INTERCESSORY PRAYER IN THE OLD TESTAMENT,	49
Rev. J. C. Smith, B.D., Coatdyke.	
RENDERING OF OLD TESTAMENT NAMES OF GOD INTO HINDI AND	
COGNATE LANGUAGES,	50
Rev. R. Kilgour, B.D., Darjeeling.	
WAS THE ARAMAIC OF DANIEL ORIGINALLY WESTERN? . .	52
Rev. J. E. H. Thomson, D.D.	
JESUS AND THE PROPHETS,	54
Rev. Andrew Baird, B.D., Broughton.	
NOTES ON RECENT LITERATURE,	56
Rev. Prof. Robertson, D.D., LL.D.	

APPENDICES.

I. THE "MEGILLAH" OR FLYING ROLL—	
LIST OF CONTRIBUTORS,	PAGE 60
INDEX TO ARTICLES,	60
II. LIST OF MEMBERS OF GLASGOW UNIVERSITY ORIENTAL SOCIETY,	64
III. CONSTITUTION OF THE SOCIETY,	66
IV. BYE-LAWS OF THE SOCIETY,	66
V. OFFICE-BEARERS OF THE SOCIETY,	67



GLASGOW UNIVERSITY ORIENTAL SOCIETY.

HISTORICAL SKETCH.

BY REV. GEORGE ANDERSON, B.D.

By a resolution of the Society of date 25th October, 1905, it was unanimously agreed that the movement begun five years previously to make some permanent record of the *Transactions* of the Society should be continued and amplified. On that occasion only a list of the subjects of the Papers read before the Society since its formation was given, and as the Papers continued in the hands of the authors it was felt that the results of considerable study and research, frequently of an entirely original character, were practically lost to the great majority of the members. To obviate this loss, and possibly to make the work of the Society beneficial to a wider circle than the membership, it was resolved to issue at intervals a résumé of the Society's *Proceedings*, containing brief summaries of the Papers read and discussed. The present publication is made in accordance with this resolution. In nearly every case the summary has been prepared by the author of the Paper himself, and where that was found impossible the fact has been stated.

Little introduction is required to these papers. Being confessedly only summaries they are not cast in literary form, yet they have been prepared with sufficient care to ensure that the main points of the subjects dealt with should be clearly presented. They deal with as wide a variety of

topics as can be comprehended within the sphere of Semitic study, which is a sphere of ever enlarging scope. The subjects dealt with in the Papers of which summaries are here given, as well as in all the earlier *Proceedings* of the Society, are chiefly linguistic, for the advancement of study in this special department has always been the Society's first aim. In this connection Papers have been read bearing on Hebrew, Chaldee, Assyrian, Syriac, Arabic, Persian, Hindustani and the other languages of India. Papers have also been read dealing with Oriental customs and beliefs, most of which have been prepared from personal observation, and have tended to elucidate the literature of the different peoples. The subjects of Archaeology and Topography have also been considered, and Papers showing the bearing of these on Old Testament study have formed a large part of the contributions of members. The results of recent scholarship emanating from the various schools have been discussed, while a special feature of the proceedings has always been the Bibliographical Notes contributed by the President. Summaries of these Notes are here given, and while they are necessarily brief, they yet give in condensed form information regarding recent books which has been found most useful by the members.

The chief purpose, however, of this introductory article is to give in brief outline a history of the Society since the former publication in 1900. The Society continues to meet in April and October of each year, the members dining together in the Union after each meeting. Its operations are probably not such as afford materials for striking characterisation, but they have been carried on with unbroken regularity and, it is safe to say, with marked advantage to those who have in any way shared in them. Several of the members are recognised authorities in the field of Oriental study, while all are interested in its prosecution. The membership has been steadily increasing, and it has been a matter of particular gratification that during recent years quite a large number of students who had distinguished themselves in this department of study in the University have been added to the Roll.

The growth of the Society naturally recalls the day of small things at the beginning. It was instituted on 24th April, 1880, at a small gathering specially held in the house of the President, Professor Robertson. At its inception there were only four gentlemen present, of whom three are still active members. These are Professor Robertson, Dr. Kean, now resident in St. Petersburg as the Bible Society's Agent for the whole of Russia, and Mr. R. B. Pattie, of Glasgow. The fourth, Mr. James Arthur, died shortly afterwards at the close of a specially distinguished career in the University, on his return from Halle in Germany, where he had gone to recruit his health.

Since its institution there have been altogether 109 members admitted. Of these 4 have died and 28 have either resigned or found it impossible to continue taking an active part in the work. There are at present in full membership, 77; of whom 16 are corresponding members widely scattered in India, Russia, Syria, Australia and America. This large element of corresponding members is particularly satisfactory, for most of these members are resident in the East, and so are in direct touch with sources of information from which valuable material is drawn for the fruitful discussion of many of the questions that engage the attention of the Society. There is thus more than academic interest introduced into the discussions, there is the living interest evoked by practical acquaintance with the East as it exists to-day.

Of those members who have recently died, one, the Rev. Daniel M'Lean, had never been able to attend a meeting of the Society as his death occurred shortly after his election, the other, Mr. Gavin Greenlees, a business gentleman in Glasgow, was the oldest member in point of years, and was among the oldest in membership. He took not only an active part in the work of the Society, contributing Papers of interest and value to its *Proceedings* in connection with the decipherment of Cuneiform inscriptions, but he also won a high place in the regard of the members for his sterling character and his long sustained enthusiasm for Oriental study.

The death of Mr. Greenlees, who was for a time Convener of the section dealing with Assyriology, reminds us of the

development of method which took place several years ago, when sections were made comprising the following subjects:

Arabic.

Old Testament and West Aramaic.

Indian Languages.

Syriac and Ethiopic.

Assyriology.

Persian.

Comparative Religions.

Comparative Philology.

Each of these sections was put in charge of a Convener specially interested in that department, whose duty it was to bring before the Society anything of importance belonging to that department, and also to enlist the interest and help of others. While, from a variety of causes, it has been found impossible to carry out this arrangement fully, it is a method for securing systematic and concentrated study which is invaluable, and it may well be revived whenever the conditions are favourable.

Apart from the discussion of the Papers which are now submitted in this abridged form, the Society has specially interested itself in the subject of providing increased facilities for Oriental study in Glasgow University. The growing importance of such languages as Syriac and Arabic not merely for theological students, but for those who contemplate taking part in the wider civil service of the Empire in its Eastern domains, has made it essential, if Scottish students are to have a reasonable opportunity of entering this service, that greater provision should be made for their being taught. In view of this the following Memorial as to a Lectureship in Arabic, presented in 1902 to the Senate and Court of the University by the President, was heartily supported by the Oriental Society.

UNIVERSITY OF GLASGOW.

PROPOSED LECTURESHIP IN ARABIC.

1. For 50 years at least Arabic and Syriac have been continuously taught in the University of Glasgow by the Professors of Hebrew. The students have been almost exclusively students of Divinity, the Chair having been, till recently, in that Faculty alone, and the two languages were taught in alternate years. During the last quarter of a century there has been only one year in which there was no class. Many of the best students have taken both languages: and some who began their studies of Semitic languages in the University are now recognised as among the foremost scholars in this department.

2. By the provisions of the Ordinances of the Universities' Commission (1889), which placed the Chair in the Arts as well as in the Divinity Faculty, Hebrew and Syriac or Arabic are made available subjects for the ordinary degree of M.A. It has been necessary, and, with the aid of an assistant, it has been found possible to arrange the Hebrew classes so as to meet the requirements of the succession of students who have taken that subject for graduation in Arts; and a special arrangement was made a few sessions ago when Arabic was selected for the same purpose. But the time has come to make such special provision for the teaching of one at least of these two languages, Syriac or Arabic, as will offer to the student a distinct avenue to graduation, as well as maintain a high academic standard of teaching. It is to be remembered that the Commissioners have not only placed these languages among the subjects for ordinary graduation, but have specified "Semitic Languages" as a group for graduation with Honours. Yet whereas it is possible for a student to graduate with Honours in Classics, or in Modern Languages, such a distinction in Semitic Languages is impossible so long as there are not two "separate Professors or Lecturers" to hold Honours Classes.

3. The present proposal is for the immediate establishment of a Lectureship in Arabic, in support of which the following reasons are urged:

- (a) The fact above mentioned, that the subject is already, and has been long, taught in the University. The persistence of the study for half a century, without any encouragement in the shape of Bursary or Scholarship, is the highest of all testimonies to its value in the eyes of the best students.
- (b) The fact that it is and must always be a University subject, a branch of the higher learning of which the University is the proper home and nursery.
- (c) The fact that it is at once a classical and a modern language. Its ancient literature is boundless, its grammar affords a life-long study to specialists; an acquaintance with its laws is indispensable

to the student of Comparative Semitic. The modern *literary* language, which is not to be confounded with vulgar and corrupt dialects, corresponds in all essential points and in every grammatical detail with the classical language. During the past century there has been a marvellous revival of Arabic; and a young generation of the natives of Syria and Egypt, imbued with European learning, while jealous of the purity of their own tongue, are sending forth an abundant literature of the most varied kind, which is disseminated and intelligible in all parts of the Arabic-speaking world.

4. If University Extension includes the strengthening of studies that are already prosecuted, the shelter of studies which otherwise would be homeless and helpless, as well as the adaptation of appliances to new conditions, Arabic has a pre-eminent claim to recognition. It is the language, spoken and written, of Egypt to the most distant Soudan, of the whole north coast of Africa, as well as of other regions in that Continent, and of the whole of Syria from the Mediterranean to the Euphrates, to say nothing of the millions of Mohammedans in India who use it as a literary tongue. It is spreading with a rapidity equalled only perhaps by our own language. In the Indian Civil Service Examinations the same number of marks are assigned to it as to French and to German. Egypt and other parts of Africa offer wide fields for young men in various branches of Government service and in other walks of life, for which a knowledge of Arabic is an indispensable qualification.

5. It is not to be expected that the study of Arabic will attract crowds of students, although, in a large city like Glasgow, there may be not a few outside the number of regular University students who would take advantage of practical instruction if there were regular facilities. In any case, there ought to be some endowed provision for a Lectureship and also for travelling Scholarships. Nor is it unreasonable to hope for such endowments, if the subject had once a sure footing and recognised place in the University. It is in the hope that the Senate and Court will give this official recognition that the present proposal is submitted by

JAS. ROBERTSON,

Professor of Hebrew and Semitic Languages.

23rd April, 1902.

As a result of this representation a Lectureship in Arabic was formed in the University, and one of our own members, Mr. Weir, was appointed Lecturer. It is now possible for a student to take an Honours course in Semitic Languages, and although the position of the Lectureship as regards financial support and probable continuity are not quite

satisfactory, it is gratifying that this distinct step in progress has been made. In order to show the Society's interest in this movement and the desire to promote the study of these languages, an annual prize, value three guineas in books, for a period of five years, has been instituted by the Society in connection with the classes conducted by the Lecturer, to be awarded to the best student or students in Arabic.

An important part of the Society's work has been the circulation of the Megillah, or Flying Roll, for several years. Twenty-four parts have now been issued, and each part contains a variety of articles, all of them of interest and many of them of special value. Subjects have been dealt with in these articles that occupy a prominent place in present day discussions, and many of them have been written by those who have been specially qualified by their expert knowledge. Attention is drawn to the Index of Papers contributed to the Megillah which forms part of this publication, and it may be stated that the intention is to hand the whole series to the University Library, so that the Papers may be available to those who desire to consult them.

An event of deep interest to the Society as a whole, and of special interest to the individual members, occurred when the esteemed President, Dr. Robertson, attained in 1902 his semi-jubilee in the Professoriate. The occasion was gladly taken advantage of, not only by the Society, but by Professor Robertson's students everywhere, of testifying to the affectionate regard in which he is held. A large company met in the Grand Hotel, Glasgow, on 16th April, presided over by Professor Kennedy of Edinburgh, to do him honour and to ask his acceptance of gifts expressive of this esteem. It is not out of place that we should here acknowledge how much the Society owes to Professor Robertson. It was he who first suggested its formation, his enthusiasm has been a chief factor in its success, it has been by his inspiring influence that most of its members have had their interest awakened and deepened in Oriental studies, and no one has been a more welcome or more frequent contributor to its *Proceedings* than he. It is with particular pleasure the Society recalls

the many valuable additions he has made to the increasing literature of our country bearing specially on subjects of Old Testament research, as also in the wider field of Semitic study generally. His original work in this direction the Society is glad has been recognised by the University of St. Andrews, where he had formerly been a divinity student, conferring on him the honorary degree of LL.D.

With the unfeigned pleasure the Society takes in the work and honour of its President, there is now mingled a feeling of sincere regret that he contemplates the resignation of his Professorship in the University which he has so worthily held for the past thirty years. This is neither the time nor the place to estimate the value of his work as occupant of the Chair of Hebrew and Oriental Languages in Glasgow University, for, large though our Society is, and composed chiefly of his own students, there are very many not within its membership occupying distinguished places in the Church and in academic and commercial circles in various parts of the world who had the unspeakable benefit of his instruction and training. At the same time our Society occupies a certain representative position, and so gladly acknowledges how much the comparatively advanced state of Oriental study in Scotland is due to his influence and labours. Throughout the whole term of his occupancy of the Chair he has been unwearied in his own studies, has evoked a love for Oriental research even in many unpromising places, and has himself, as has been said, contributed largely to the most recent and most valuable literature bearing on Semitic questions. Neither an indiscriminate *laudator temporis acti*, nor unduly hurried on in the rush of the more advanced criticism, he has always held the balance level between the claims of the two broadly recognised schools of modern discussion. His ripe and well informed scholarship, universally recognised, has placed him in the very forefront of those who are capable of forming a judgment regarding the interesting and keenly contested questions arising out of the wide subject of Old Testament criticism, and his judgments have invariably commanded the respect of all because of the fairness of their statement, the trans-

parent honesty of their conviction, and the unquestioned wealth of knowledge and information on which they are based. He has shed a lustre on the Chair he has so long honourably filled that will not soon be dimmed, and the hope which we as a Society can confidently entertain that the cessation of his work as a Professor will only give him more and much needed leisure for work of a more permanent kind, reconciles us in some measure to a change which will for so many of us affect all our associations with *Alma Mater*.

The Glasgow University Oriental Society has now completed the twenty-seventh year of its existence, and it may justly claim to have served an important purpose. Its chief aim has always been the prosecution of the study of the languages and literatures of the East, by giving opportunity for this among its members, and in supporting that work as far as possible in connection with the University. During the course of its history a striking change has come over the attitude of many in the theological, academic and political spheres, towards these subjects. Old Testament criticism has developed during that time with almost unparalleled rapidity, and linguistic and archaeological researches have been so extended as to make Oriental study at the present day a richer and more familiar thing than had ever previously been known. Indeed the advance in Old Testament criticism practically coincides with the period of the Society's existence, and it is a matter for legitimate congratulation that several of its members have contributed to this advance. The great importance of the subject, dealing with a literature that is indissolubly associated with all our deepest religious beliefs and experiences, makes us welcome every contribution that will help to put in a clearer light, and so make more thoroughly understood, writings which have a deathless interest for the world. It is practically impossible to put a limit to the subjects whose elucidation help forward this special study. On the side of language more than Hebrew requires to be studied, for many other cognate languages contribute to the interpretation of the Old Testament. Then there are the great

stores of information only beginning to be opened up by the researches of the archaeologist in the countries adjacent to the Levant, calling for the decipherment of long buried inscriptions, and the reconstruction of the long lost histories of almost forgotten peoples. Unwritten histories are being revealed, and through the prosecution of this branch of Oriental study the civilisations of the past are being made to contribute their story to the world of the present day.

This widening of Oriental study has also a very direct bearing on the steadily advancing science of Comparative Theology. It is the development of Semitic research that has made comparisons among the ancient religions possible, and it may be safely said that this department of theological science can only be made to yield valuable results to the extent that progress is made in all branches of Oriental study. The call for such progress is therefore a pressing one, and it appeals most strongly to University circles. It can never be made what in the widespread utilitarian spirit of the present day would be called a paying subject. It will always be cultivated only by the few, but in view of the vastly important issues it may be made to yield it should find ready and generous support in Universities, where, if anywhere, such studies as have higher aims than merely material advancement should be fostered and maintained.

But Oriental studies in the present day are not without their keenly practical side. The empire spirit is strong, and the responsibilities of empire are great. The countries and the peoples of the Orient have a large place within the Pax Britannica, and the bonds of empire can only be made beneficent as well as enduring as the various peoples know each other, and understand each other, and specially as the ruling race enters into sympathetic relationships with them all. To know the language of any people is to have a passport not only to their commerce, but to their friendship, and thus there is a very practical and pressing need that an increasing number of students, apart from those whose studies are directed towards a professional end, should equip themselves by the acquirement of their languages for the service of the

empire among the peoples in eastern lands. The vista is a wide one which the study of Oriental languages opens up alike in the theological, the academic and political spheres, and not the least source of gratification to the members of this Society is the fact that it has done something to promote this study.

RENFREW, *June*, 1907.

TRANSACTIONS FROM 1901-07.

23rd October, 1901.

The Society met on this date, when 22 ordinary members and two visitors were present. It was reported that the meeting to celebrate the attainment by the Society of its majority was held on 24th June, 1901, when there were present 28 members and 21 ladies, 49 in all. Those attending the meeting inscribed their names in the Society's Album. There was a reception by the President, Professor Robertson, and Mrs. Robertson at 7, The University, in the forenoon, after which the company visited the Library, Museum and other parts of the University buildings. A photograph was taken of the company assembled in front of the main door of the University. Dinner was provided in the Union in the afternoon, at the close of which the President addressed the members and friends present, while Professor Kennedy of Edinburgh, and the Vice-President, Mr. Pattie, acknowledged the Society's indebtedness to Professor and Mrs. Robertson for their kindness. The Society recorded with satisfaction the interest and success of this gathering.

At this meeting it was further reported that the *History of the Society*, prepared by the Recording Secretary, had been printed and circulated.

The following papers, of which abstracts are here given, were then read: (1) By Rev. A. C. Watson, B.D., on "Old Testament Eschatology." (2) By Dr. Pinches. on "Babylonian Inscriptions referring to Belshazzar." (3) By Professor Kennedy, on "A New Theory of the Construction of the Tabernacle."

SUMMARY OF PAPER ON ESCHATOLOGY OF THE OLD TESTAMENT.

BY REV. A. C. WATSON, B.D.

Definition of Eschatology—Doctrine of Last Things. Subject limited at present to Eschatology of the people—what the Old Testament writers teach regarding the final conditions of the nation and of the race in the *historic, poetic and prophetic* books.

I. *The Horizon of the Historic Books.*

In the Pentateuch the establishment of the seed of Abraham in Canaan for blessing to all families of the earth.

In the Oracle of David (2 Sam. xxiii.), an everlasting Covenant made with the House of David and administered by an Anointed Ruler of David's line.

II. *The Outlook of the Nation in its Poetic Literature*—in the Psalms.

At first the faith and hope expressed (*e.g.* in Psalms lxxii. and l.) are founded upon idealised visions of the reigning dynasty.

As the nation became involved in political troubles the outlook of hope is projected more and more into the future—yet still an immediate future.

In post-exilic psalms the contradiction between the existing State and its Idea makes the horizon still more distant.

III. *The Ideals of Prophetic Literature* (8th-4th cent. B.C.).

Two well defined lines of thought run through all the prophetic books.

(1) The development of Messianic Ideal through the ages. (2) The hopes and fears centering in the 'Day of the Lord.'

1. Messianic hopes set forth in Isaiah, Micah, Jeremiah and Ezekiel.

Two great truths of the future :

(a) The national expectation of a Deliverer and Ruler of David's line becomes more clearly defined.

(b) The expectation is that the divided kingdom will be united and the seat of government will be Jerusalem.

2. Concurrent with the Messianic hope is the expectation of the Day of the Lord—Isaiah, Micah, Amos, Joel, Obadiah, Zephaniah, Ezekiel—a day of awful visitation, embodied in hostile invasion.

3. To the Prophets of the Exile the Day of Jehovah has come, and a brighter Messianic day is dawning. Ezekiel—the Shepherd King of the Gathered Flock. Deutero-Isaiah—the Servant of Jehovah.

4. Fullest development of existing eschatological hopes and ideals in post-exilic prophecies of Zechariah and Malachi. The two conceptions of Day of Jehovah and Messiah King blended together once more. The 'Day' will bring a final contest, Jerusalem against the nations, and a final victory, after which Jerusalem will be the metropolis in which the Lord of Hosts Himself shall rule, and all nations shall go up and worship the King who dwells in the Holy City. In Malachi the 'Day' shall burn as an oven. All the wicked shall be destroyed. Those who fear the Lord shall be His in the day when He makes up His jewels.
5. Yet another series of visions recorded in Daniel completes the Old Testament prophetic forecast of the future. It ends with a picture of the resurrection of the dead, followed by the Final Judgment and definitely foreshadows the clearer apocalyptic visions of the New Testament.

Summary of foregoing. Old Testament Eschatology culminates in prophetic literature. In the progressive revelation of successive prophecies we have :

1. The gradual fading away of those hopes of the people which centered in a political salvation, and the picture of an ideal future in which there should be a united nation governed in righteousness by a ruler of David's line, anointed by God.
2. The ideal kingdom is to be brought about by Jehovah Himself, for the glory of His own name, by means of discipline and judgment, the Day of the Lord which will purify the remnant of the chosen people, and at the same time devour their enemies.
3. After the ideal or Messianic King and His people shall have passed through a time of suffering, even to the death, there will be for Him a glorious victory and for them a spiritual resurrection. King and people will be established in the Holy City governing and giving laws to all nations of the earth.
4. The end of all will be the resurrection of the dead and judgment following. The Saviour King of His people will be judge of all, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

BABYLONIAN TABLETS MENTIONING BELSHAZZAR.

BY THEOPHILUS G. PINCHES, LL.D.

THIS paper treated of several Babylonian inscriptions referring to Belshazzar in a more or less private capacity. The documents given were ten in number, all, with one exception, preserved in the British Museum. The following is an outline of their contents :

1. Marduk-iriba sells to Belshazzar, by the agency of Bêl-rêšûa, his servant, a piece of land. Dated at Babylon, 26th day of the 2nd Adar, 1st year of Nabonidus.

2. Nabû-âhê-iddina lets a house for three years to Nabû-kîn-âhi, 'secretary of Belshazzar, the son of the king.' This is practically a repairing lease, and in return for living rent-free, the hirer lends the owner $1\frac{1}{2}$ manas of silver free of interest. Dated at Babylon, 21st day of Nisan, 5th year of Nabonidus.

3. A record of the receipt by Nabû-šabit-qâtê, Belshazzar's *major domo*, of $\frac{2}{3}$ of a mana of silver due from Nabû-kîn-âhi, the same prince's secretary. As Nabû-kîn-âhi was absent, Nabû-âhê-iddina pays the sum on his behalf in the presence of the former's wife, Diditu^m. The amount had been borrowed to pay for the slave Nabû-ikribi-šimê. Dated at Babylon, 9th day of Sebat, 7th year of Nabonidus.

4. Apparently concerning some slaves sold by Belshazzar's captain, Itti-Nabû-gûzu, to Rêmut, but not paid for. As the captain wants the money, he details to Nabû-šar-âhê-šu, a relative of Rêmut, the state of the case, and the latter swears to obtain for him either the slaves or the silver within twenty days. Dated at the city of the house of the king of Babylon, 14th day of Tammuz, in the 10th year of Nabonidus. Said to have been found at Borsippa. Included by the kind permission of Lord Amherst of Hackney.

5. Record of a debt of 20 manas of silver, owing to Belshazzar by Iddina-Marduk, for woven stuff or clothing supplied through Nabû-šabit-qâtê, the prince's *major domo*. Dated at Babylon, 20th day of . . . , 11th year of Nabonidus.

6. Itti-Marduk-balâtu pays 1 mana 16 shekels of silver to Nabû-šabit-qâtê, Belshazzar's *major domo*, on behalf of Bêl-iddina, who thus transfers his indebtedness to the first-named. Dated at Babylon, 27th day of the 2nd Adar, 12th year of Nabonidus.

Other tablets recorded offerings made on behalf of Belshazzar at Sippar (Abu-habbah). These consisted of numerous sheep, some oxen and a 'tongue' of gold weighing a mana. The dates are the 7th, 9th, and 12th years of Nabonidus. One of the inscriptions mentions two headdresses called *karballata*, the Talm. *karbaltâ*. (Cf. Dan. iii. 21.)

Naturally trade and legal transactions in which Babylonian princes have taken part are rare, but the appearance of Belshazzar as a contracting party has its parallel in the case of Neriglissar. The above inscriptions show that, like Laborosoarchod when crown prince, Belshazzar had a separate establishment, and imply that he had already reached man's estate in the first year of his father's reign. Earlier tablets than the above furnish names of Belshazzar's neighbours, and a dispute about a right of way seems to suggest the reason why Marduk-iriba (No. 1) disposed of his property.

A NEW THEORY OF THE CONSTRUCTION OF THE TABERNACLE OF THE PRIESTS' CODE.

READ BY THE REV. PROFESSOR A. R. S. KENNEDY, D.D.

THIS paper was offered to the Society as an attempt to solve some of the difficulties attaching to the traditional interpretation of Exodus xxvi. 15 ff., as regards, in particular, the wooden framework of the Tabernacle. Such difficulties are (1) the so-called 'boards' (קִרְשִׁים) of the Tabernacle. In the descriptions of the Tabernacle hitherto current these are represented as enormous beams or columns of acacia wood, 48 in number, each 10 cubits in height by $1\frac{1}{2}$ in width (say 15 ft. by $2\frac{1}{4}$), with a thickness, obtained by calculation, of one cubit (18 in.). This gives a content of *circa* 50 cubic feet for each of the 'boards' forming three sides of the Tabernacle, representing a weight of nearly one ton (see Brown, *The Tabernacle*, 6th ed., 1899, p. 275). The difficulties raised by this view of the nature of the *kerāshim* are *inter alia*: (a) Apart from the preliminary difficulty of finding acacia trees in the wilderness of a size capable of producing beams of such dimensions, so massive a framework is inconsistent with the fundamental conception of the Tabernacle as a light and easily portable sanctuary. (b) It is out of all proportion to the weight of the curtains, etc., it had to support. (c) Such a weight of materials, even if each board weighed only half a ton, cannot be reconciled with the provision made for their transport (see Numbers vii. 8, compared with iii. 36 f., iv. 31 f.).

(2) The ordinary view of the Tabernacle as consisting of these 'wooden walls' gives a false idea of the relative importance of the various parts of the Tabernacle. In P.'s conception the essential part is the Dwelling (בֵּית־עֹדֶן), as described Exodus xxvi. 1 ff. Even the Tent (vv. 7 ff.) is subsidiary, while the 'boards' have a place merely as the supports of the tapestry and goats' hair curtains of the Dwelling and Tent respectively. If this be so, it is inconceivable that the curtains composing the Dwelling with their cherubim figures should be intended to be entirely hidden from view except on the roof, as would be the case with the curtains spread *over* the wooden boards.

(3) The traditional interpretation of Exodus xxvi. 17 (the 'tenons' of the 'boards,' etc.) rests on a very uncertain foundation.

The proposed solution starts from an examination of the technical terms in the verse just cited, and seeks to show:

(1) That the term עָמֹד is used in several passages of the Old Testament in the sense of 'arm,' 'stay,' 'upright,' and the like. (Stade's studies of 1 Kings vii. 32 f. are specially helpful here, see ZATW iii. (1883), 129 ff. xxi. (1901) 145 ff.).

(2) That the unique Pual participle מְשַׁלְבֹת must be interpreted in the light of the cognate terms שְׁלִיבָה, the rung of a ladder, שְׁלָבִים (1 Kings vii. 28, 29), cross-rails joining the uprights of the base of the laver (see Stade), i.e. as signifying 'furnished with,' or 'joined [one to the other] by, cross-rails.'

(3) The still more obscure קָרָשׁ which Jerome first rendered '*tabulae*' (the thin boards of which the soldiers' *tabernacula* were composed) is now seen to be composed of 'two uprights joined one to the other by cross-pieces'; in other words it appears to signify a *wooden frame* or panel, a sense which exactly suits the only other occurrence of the word, Ezekiel xxvii. 6, 'thy panels are of ivory inlaid with boxwood.'

The result is, briefly, that for the impossible wooden walls of the Tabernacle, there has been substituted a framework of 48 light wooden frames, yet sufficiently strong to support the curtains of the Dwelling and the Tent, and at the same time sufficiently open to allow the all-important cherubim figures of the former to be fully visible. By this means, also, the Tabernacle at last becomes possible of easy transport, and some at least of the difficulties above enumerated have been removed.

[Reference may be made for fuller details and for illustrations of the frames to the article 'Tabernacle' in Hastings' *Dictionary of the Bible*, vol. iv., of part of which the above paper was a rough draft.]

16th April, 1902.

At this meeting there were present 27 ordinary members and one corresponding member. The following minute was unanimously adopted: "As the close of the present College Session marks the completion by Dr. Robertson, the President of the Society, of his twenty-five years occupancy of the chair of Hebrew and Semitic Languages in the University, the Society desires to offer to Dr. Robertson their warmest congratulations on the occasion, and to express their sincere hope that he may long continue to hold this position with the same great profit to his students and eminent distinction to himself. The members are glad to have an opportunity, along with many other past and present students and friends, of joining in a special recognition of Professor Robertson's Semi-Jubilee at the close of this meeting."

The following papers, of which abstracts are given, were then read: (1) By Rev. W. Ewing, M.A., on "Palestine and Revelation," and (2) "Another Theory of the Tabernacle," by Mr Pattie.

PALESTINE AND REVELATION.

By REV. W. EWING, M.A.

REVELATION here means that knowledge of Himself which God has communicated to men, the record of which is preserved in the Scriptures.

Choice of Abraham's seed as the medium of that revelation involved choice of a land to be the theatre of the history, in the course of which prophetic men perceived the designed instruction, and, in the form suited to land and age, taught lessons of infinite value to all lands and ages.

The Bible is a collection of Oriental writings, coloured by the conditions in which they were born. The conservatism of the East enables us to verify their fidelity to the general features of Palestinian life.

The patriarchal flockmaster, the swarms of predatory Arabs, the fisherman and husbandman with their ancient gear; social observances and forms of speech all attest the faithfulness of the sacred writers.

The revelation in large measure owes its form to the position and characteristics of the land. These we must know in order to distinguish fairly local and temporary elements from the abiding and universal.

Israel has no good harbour on her coast. In consequence she never knew the sea. So it became to her the home of mystery and fear, as it never could to a sea-faring people. The features of the sea of 'polished glass' are certainly taken from the sea of Galilee.

The eastern tribes, severed from their brethren by the gorge of Jordan, are soon lost sight of; the coast plain was almost continuously held by Israel's foes. We look, therefore, to the mountain range of Western Palestine.

From the great caves in the limestone cliffs, affording shelter in times of peril, and the strongholds on many a height, 'The Lord is my Rock,' and 'The Lord is my Fortress,' gained special significance. The rough hill country was unsuitable for cavalry and chariots: these therefore are the confidence of Israel's foes: her trust is in the Lord of Hosts.

The flowers withered in a single day by the hot east wind, and the dew clouds, vanishing swiftly in the morning sun, are apt figures of the transient glory of human life. The winnowing of the grain furnished a symbol of the unerring judgment of God. How much of our religious phraseology is drawn from that land and history.

The land was small: the area here considered=about half the county of Yorkshire. The whole territory was within easy view. Historic

forces could be minutely studied, and lessons drawn in the light of full knowledge.

Palestine lay near the centre of the ancient world. Over it passed the main routes for war, merchandise, etc. Israel, from her mountain home, could view this passing traffic, and so feel the pulses of the world's life, and understand something of the movements of human history.

Country and character are closely related, special physical environment calling for the exercise of special qualities, which determine the line of development.

A people's character fixes the form and character of religious ideas to which they are susceptible.

Country, therefore, has a clear influence upon religious development. This is obvious in the religions of Greece, Egypt and the Norsemen.

The monotheism of Israel was unique, having practically nothing in common with the Greek Fate, or the dark form that lurks behind the seeming polytheism of Egypt, reflected in the Moslem doctrine of Allah. It was no child of the desert, nor could it spring from the soil of Palestine, so fruitful of divinities. Although they had still much to learn, Israel entered Palestine with the thought of God as *one*, His character being dimly apprehended. The education of Israel in appreciation of the character of God, is the process of revelation.

We consider here one or two points.

Settlement in Palestine meant transition from nomad to agricultural life. Palestine is mainly dependent on the rainfall. Fruitful seasons are therefore in the gift of Him who controls the rain.

But rain will be in vain unless wisely and diligently managed by men. Reverence and fear towards God, together with a spirit of wholesome self-reliance were thus developed. God was *reasonable*.

By disasters and distress following lapses into the obscene rites of native deities, Jehovah taught His hatred of all impurity.

Palestine is a land of many and violent contrasts. In brief space it includes a representation of practically all the conditions, physical and climatic, in which men live in the world, from the Arctic snows of Hermon, to the torrid heat of the Dead Sea. To live and prosper here a man must easily accommodate himself to rapidly changing circumstances. Witness the Jew, everywhere at home. It is from men nurtured in these conditions that the universal truths of religion, the elements that appeal to *man*, will find readiest hospitality, and surest development.

The religions of the world have been largely conditioned by the circumstances and manner of life of the peoples among whom they rose. This is well illustrated by the triumphs and limitations of Islam. It succeeded in countries where climatic conditions closely corresponded with those in the land of its birth. But it has knocked in vain at the gateways of the northern nations. The note of asceticism on the one hand, and of extreme licence on the other, accord well enough with the melancholy,

yet passionate temperament, developed amid warmth and leisure, but they ring falsely in the ears of men who breathe the invigorating air of the hills; whose moral natures are braced in the wholesome conflict with Nature for the means of life.

In Palestine we escape, in a degree nowhere else possible, from the limiting influence of special environment. The character grown in these conditions will be responsive to the revelation with the widest range of application. Other religions are addressed largely to what is accidental and local in human character: their spheres of influence are thus definitely limited. The revelation that comes to us from Palestine unhampered by the like conditions seeks to reach and satisfy, not what is peculiar to nations and kindreds, but what is common to *man as man*. The truth revealed to Israel in her land of rich diversities, makes appeal to the universal heart. Its sphere of influence is co-extensive with the human race.

ANOTHER THEORY OF THE TABERNACLE.

BY MR. R. B. PATTIE, B.D.

[*Later modifications in square brackets.*]

ACCEPT Dr. Kennedy's explanation of קַרְשִׁים as open frames, and follow it up freely. First of all, since the middle bar (Exodus xxvi. 28) went through these frames, they stood *across* it, and were not in contact. Then מִכְרִיתֵי will mean something like 'locking'; the middle bar tied the range of frames together, while the four bars kept them apart, and were therefore in short pieces. Thus the breadth of the frames had no relation to the length of the Tabernacle, which must be deduced from the dimensions and folding of the curtains. The traditional measures, $30 \times 10 \times 10$, are confirmed.

The linen curtains were seen *between* the frames, at the back of chambers [which, with exceptions, were 1 cubit broad]. The decoration came before the sewing together, and therefore the frames were set so as to divide the curtains symmetrically and similarly. There was a defined number of frames to each curtain of 4 cubits; three (on each side) is the only number that can be thought of. Seven of the ten curtains were fully displayed; which would require 21, not 20 frames. But two of the pillars of the veil had to stand near the curtains; a frame on each side was omitted to make room for them, and the fifth curtain from the front had two instead of three. So the framework, uncovered, looked like two houses set together; and the unity of the house had to be emphasised by conspicuous clasps (v. 6).

[The chambers on the west were like the rest; but the six frames were thicker.] The corner frames ranged with the six, their breadth lying from east to west. They presented a side, as well as an edge, to the curtains

Their peculiarities depend on this, and on the need for the middle bars taking good hold of them. [They were 'twin' at the bottom *only*, and 'flush' in certain parts owing to the omission or countersinking of *שְׁלֵבִים*.]

בָּתִּים, applied to the rings, means that the bars did not go *through*, but rested their ends in them.

One talent of silver was enough to make a socket which would grip the ground and touch its neighbours. [In so far as the sockets added to the height of the frames, they were underground.] They were not intended to hide anything.

The pillars were not equally spaced ; all the openings could not be large enough for the ark to pass. Two of the five were gripped by the ends of the middle bars. The *הַשָּׁקִים* were wooden bars, so placed that the five pillars [but not the four] were bound into a fairly stiff cross frame.

The ratio of 7 to 10 (28 to 40), first given in the linen curtains, frequently recurs, and is the key to the design and the symbolism.

The chambers between the frames were not an imitation of those in Solomon's Temple, but the contrary. In the Tabernacle they were essential ; in the Temple they were accessory, and, strictly speaking, unnecessary.

22nd October, 1902.

At this meeting 21 members were present, when the following papers were read, of which abstracts are given : (1) By Professor Robertson, "University Notes, and Notes on Recent Literature." (2) Mr Pattie gave additional "Notes on the Tabernacle." (3) By Rev. H. Duncan, B.D., on "The Sons of the Prophets." (4) By Rev. T. H. Weir, B.D., "Notes on Algeria."

UNIVERSITY NOTES.

BY REV. PROF. ROBERTSON, D.D., LL.D.

1. *Lectureship in Arabic.* Certain remarks made in April last, at the celebration of my semi-jubilee, and fortunately rescued by the reporters out of a mass of personal details, bore earlier and richer fruit than the speakers anticipated. The Arts Faculty, taking advantage of the clamour for 'modern languages,' had just succeeded in inducing the Court to institute a Lectureship in Italian. It was left to the Divinity Faculty which had a better cognizance of what had hitherto been done, and

a keen perception of what could be, and ought to be done, to forward a recommendation to the Court for the institution of a Lectureship in Arabic. And this is now an accomplished fact. It involves, of course, a multiplication of classes, for provision has to be made, not only for ordinary graduation in both Hebrew and Arabic, but for graduation with honours in the two languages combined. By taking advantage of the summer session, and the addition of a few hours a week during the winter session, the thing will be possible; and we must be thankful for the advance, so far as it has been made. To be effective, however, the lectureship should not be complicated as it is with the ordinary assistantship. Were it endowed, or at least put on an independent and permanent footing, it would furnish a good basis for a fairly satisfactory department of Oriental Languages.

2. *Scholarships.* The Trustees of the John Clark (Mile End) Scholarships have now made arrangements by which one of the Scholarships shall be available once in three years or so, in rotation with other subjects, for Semitic Languages; and as the holder must have graduated with honours, this will be a welcome encouragement to students who desire to prosecute our studies. What is wanted, however, is the institution of one or two well-endowed Scholarships, tenable for at least two years, to enable men to travel and devote themselves entirely for the time to higher study.

3. *New Lectureships.* The 'Alexander Robertson Lectureship' appears for the first time in the *Calendar* of this year. The course, which has the general subject of 'the defence of the Christian religion,' is to be held not oftener than once in every two years, and is to extend to not fewer than five lectures. The appointment is made by a committee consisting of the Principal and the Professors in the Faculty of Divinity. The lecturer is to be paid £100 when the lectures shall have been delivered, and a further sum of £50 if he publishes his lectures within a year after their delivery. Attention is drawn to the Lectureship here because (a) the subject has special interest for most of the members of this Society, and (b) because this is a kind of endowment, on a moderate scale, that might be imitated in other departments. For instance, there is now a Celtic Lectureship in operation, and the lectures of the first course, by Dr. Magnus Maclean have just been published.¹ Is it a dream to think of a number of partially-endowed or even unendowed Lectureships on subjects which, whether they enter into a degree curriculum or not, should find their proper home in the University, to the great enrichment of the University life? One thinks of returned missionaries or chaplains from India who might thus be attached to the teaching staff, and hold themselves ready to give instruction in the languages they have acquired. At the competition for the Indian Civil Service

¹ This Lectureship has now (1907) been put on a permanent footing, and made to qualify for graduation in Arts.

of this year six candidates from Glasgow (out of seven who presented themselves) found places on the successful list—a proof that our students are looking more earnestly than before to this service. But all these will have to go elsewhere for their training in vernacular languages and other subjects necessary for the final examination.

4. *The Study of German*. Mr. Thistlethwaite, the German lecturer, has offered to give assistance to Divinity students who have learned some German at school, and who desire to make greater proficiency. It is greatly to be desired that students should take advantage of such facilities.

5. *The University Library* is going to benefit to the extent of £1000 a year for five years from the Carnegie Trust. This is news that would make heaven sweeter to Dr. Dickson, the late curator of the Library, which will now be enriched by the possession of expensive works of reference which were greatly missed.

NOTES ON BOOKS.

BY REV. PROF. ROBERTSON, D.D., LL.D.

1. Fairbairn's *Philosophy of the Christian Religion*. Attention is called to this notable book, which has appeared since our last meeting, not because it lies specifically in our line, but because it deals with principles which are involved in the modern critical discussions of Scripture generally. Though Dr. Fairbairn does not formally enter into questions of Old Testament criticism, the consideration of some of his general conclusions will help to keep the feet steady in such discussions as we are accustomed to in the Old Testament field. The remarks on the Semitic instinct generally (p. 216 f.), and on Monotheism in Israel (pp. 267-269) are worth considering; and the distinction between criticism of documents and appreciation of the religion is in Dr. Fairbairn's best manner. Other passages referred to: p. 299, 'History does not lose but gain in accuracy and truth by being mediately, rather than immediately written'; pp. 302-304 and p. 306 ff.

2. Kautzsch: *Die bleibende Bedeutung des Alten Testaments*. The object of this address (to a popular audience) is to vindicate the abiding value of the Old Testament from the educational point of view, and particularly in the education of the young in schools. The main points are: I. A contention for the frank surrender of untenable standpoints; e.g. (1) the mechanical theory of inspiration; (2) the attempt to deny or hush up the preparatory and incomplete standpoint of the Old Testament; and (3) the 'spiritualising' of the Old Testament. II. Recognition of the aesthetic and literary value of the Old Testament; (1) the fine specimens of prose, especially of the Jehovistic narratives; (2) the historical value; (3) the influence of the Old Testament on the literature of the whole

world. III. The ethical and religious significance of the Old Testament. The story of the Fall, *e.g.*, in Gen. iii. is inexhaustible, the child comprehends but a little of it, but that little is a living germ. Moreover, the morality all depends on the root from which it springs, the conception of the holiness and righteousness of God. And we must go a step higher, the abiding value of the Old Testament is that it reveals a plan of salvation. There is a feature of the Old Testament which cannot be explained by the natural process of development, which defies the so-called doctrine of evolution, and that feature is prophecy. Even Social Democrats halt before that door in their scoffs at the Bible. The prophets, however, are speakers in God's name, witnesses of the fact that there is a direct communication between God and man. How this is may be a mystery; the fact is there, as indisputable as the fact that by an electric spark the thought of one may be conveyed through the air to another. If asked what is the deepest basis and final end of all true prophecy, Kautzsch would say, not so much the predicting of the person and work of Christ, as the emphasising of genuine conviction of sin and stimulating the longing for deliverance. And this is the point at which the preaching of John the Baptist and Christ begins.

THE SONS OF THE PROPHETS.

By REV. HUGH DUNCAN, B.D.

BIBLICAL NOTICES—1 Samuel x. 5-13, xix. 18-24; 1 Kings xx. 35-43; 2 Kings ii. 1-18, iv. 1-7, 38-41, v. 22, vi. 1-7.

Summary of information afforded by these passages :

These societies (1) date back to time of Samuel; (2) by time of Elisha were well-known institutions; (3) had, from very first, some kind of organisation, Samuel being their first נָבִיא; (4) possessed some knowledge of music; (5) were not rich; (6) were subject to ordinary law of the land; (7) were governed by prophets, the members being in some sense 'prophets' themselves; (8) at one centre, unnamed, and presumably at every centre, had a class or lecture-room, as indicated by the phrase הַמָּקוֹם אֲשֶׁר אָנֹכִי יוֹשֵׁב בּוֹ (2 Kings vi. 1), 'the place where we sit' (E.V. 'dwell') before thee.' *Sitting* was the normal attitude of an Eastern scholar.

The name נְבִיאִים does not help us to determine what they were, or in what manner they 'prophesied'; the root meaning is too uncertain to afford sure guidance.

History. They made their first appearance in Israel at the time when Saul was designated as King, a time when 'the people had been subdued by the Philistines, and were threatened with national extinction.' But at this critical moment the spirit of patriotism awoke, and with this new movement the Nebi'im were intimately connected. It matters little

whether the awakening be called political or religious ; for 'in Israel of this age national and religious were virtually the same thing.' This upheaval found expression in the 'prophesying' of these Nebi'im.

What do we mean when we say that they 'prophesied' ? One answer : these men were ecstatic enthusiasts akin to dancing-dervishes, and their 'prophesying' was a kind of wild dance. Proofs of this theory : (1) when Saul 'prophesied,' he danced in a state of nudity ; (2) the Nebi'im 'prophesied' to the accompaniment of lyre, tambourine, flute, and harp ; (3) even a prophet like Elisha needed an artificial stimulant to bring about psychic condition necessary for the prophetic impulse ; (4) the prophet is several times described as *בְּיִשְׁבָּעַת* ; (5) the first of the writing prophets deemed it an insult to be reckoned one of them.

Criticism of this Theory. (1) That Saul 'danced' is merely an inference from statement that he 'stripped off his clothes.' The narrative does not mention 'dancing' ; the word used, *וַיִּתְנַחֵץ*, does not mean dancing ; if 'dancing' were intended, the language has many words that would have expressed that fact unequivocally. Further, *וַיִּתְנַחֵץ* does not mean 'stark-naked,' but only 'uncloaked' ; it could be applied to one wearing only the *כִּתְיֹנֶת*. But if not for some form of violent exercise, why did Saul 'strip off his clothes' ? In Ezekiel xxvi. 16 and Jonah iii. 6 laying aside the robe and sitting on the ground or in ashes is a symbol of penitence. Why not here also ?

(2) The accompaniment of lyre, etc., indicates that these Nebi'im were *singing*, not dancing. The Eesaweeyah, at Cairo, in their dance use tambourines only, and this merely to increase the din.

(3) The context shows that Elisha, at the time when he called for a minstrel, was in a hot passion, and so needed, not a stimulant, but a sedative, 'to bring about the psychic condition,' etc.

(4) It is surely very unwise to base an argument on the use of an opprobrious epithet. Christ and St. Paul were both called madmen.

(5) That Amos would have deemed it an insult to be reckoned a prophet or the son of a prophet is utterly incompatible with Amos ii. 11-12, and specially with iii. 7.

The proofs assigned do not, then, substantiate the theory ; and, what is worse, the theory does not fit the facts it is framed to explain.

First. It does not fit in with the initial facts of the case. The dervish is never symptomatic of religious revival : he is the product of religious decline. He is not found, like the Nebi'im, at the beginning of a great onward movement ; he occurs at some later stage as the incarnation of fanatical conservatism.

Second. It affords no explanation of the rise and development of ethical prophecy. 'It would be incorrect,' writes Hermann Guthe in the *Encyclopaedia Biblica*, 'to suppose that Amos and Hosea, as the earliest of these prophets, were the originators of the spiritual conception of God in Israel.' Precisely so ; but who, then, were the originators of it ?

Third. It creates an unbridged gulf between the non-literary and the literary age. 'In Amos,' says Dr. A. B. Davidson, 'the first literary prophet, we find a religious nomenclature already complete; we find also in him, almost more than in his successors, the prophetic mannerism and technique, such as the phrases, "Oracle of Jahveh," "Thus saith Jahveh," and much else. How did these originate?'

'It is not too much to suppose,' continues Dr. Davidson, 'that it was in these "schools of the prophets" all down the history that this nomenclature and technique were formed.' That seems to be a moderate view, and a rational theory. It leaves time and room for the process of orderly development. If we accept it, the writing prophets are no longer, like Melchizedec, 'without descent.' But acceptance of it involves the further conclusion that the 'schools of the prophets' were not, in their incipient stage, a noisy rabble of dervishes. On any logical theory of evolution you must have in germ in the earliest stages of the process, that which you find fully evolved at the end of it. But you cannot evolve preachers of righteousness from raving dervishes. The only alternative theory is that the 'schools of the prophets' were, from the first, establishments that were concerned with religious and educational matters, and composed of students of music, poetry, national history, etc.

Was Amos really the first writing prophet? It takes a long time before an art like that of writing percolates to the lower strata of society. Yet here is a herdsman, a son of the people, who can write. How did he acquire this great gift?

NOTES ON ALGERIA.

BY REV. T. H. WEIR, B.D.

ALGERIA is one of the most variedly interesting countries in the world. The Roman remains found there rival in extent and perfection those of Italy itself; and since their time the country has always stood out prominently in history. It was the home of Augustine, the seat of the Donatist schism, and in later days the land of the Corsairs. The population is as varied as the history. Arabs, Turks, Kabailis, Jews, French and other Europeans are all marked out by their distinctive garb. North Africa, east and west of Algiers, is traversed for many hundred of miles by the railway system, as well as towards the desert in the south; and the roads are magnificent. Under the French Government the people appear to be much happier than those of Morocco, although there is the inevitable political discontent. French scholars have done much to make the native literature accessible to all. A more desirable country in which to spend a winter it would be hard to find.

27th April, 1903.

At this meeting 16 members were present. The following papers were read, of which abstracts are given: (1) By Mr Pattie, "Notes on Exceptional Pointing." (2) By Dr. Thomson, "A critical study of Psalm CXIX." (3) By Rev. H. Y. Arnott, B.D., "Hebrew Poetry."

NOTES ON EXCEPTIONAL POINTING.

BY MR. R. B. PATTIE, B.D.

SINCE Hebrew pointing is an artificial system, applied to a practically dead language, it is strange that it is not carried out systematically. Examination of a few cases leads to a theory which may account for the inconsistencies.

Some of the irregular words are precisely those which, if they had been regular, would have been chosen as examples of the rules. In dealing with the Segholate nouns, מִלֵּךְ would have strong claims to be regarded as the type; but unfortunately it does not change in pause. אֶרֶץ is the most frequently used of those that begin with א, and the first that occurs; but with the article it takes a way which no other follows. If it were desired to exhibit the shifting of Daghes in the inflexion of Segholates, an example would be chosen in which all the consonants are in בגדכפת: בָּגֵד is the only one, and it is irregular in this very point. of other departments of the grammar, similar phenomena are found.

The explanation is that these words were actually chosen as examples by the earliest teachers. Later generations, further removed from the living language, found some reason for disagreeing with them; but, as usual, did not venture to deny the dicta of the ancients. Since the old doctrines were not expressed in abstract rules, but in typical examples, it was open to the new school to treat the examples as exceptions, and so to enshrine them in the pointing.

If this be so, the exceptions embody an earlier tradition than the rules, and bring us nearer to the living pronunciation. But of course there may also be cases for which other reasons must be found.

CRITICISM OF PSALM CXIX.

BY REV. J. E. H. THOMSON, D.D.

As this Psalm is not attributed to any author we can study the questions of its date and authorship untrammelled by the 'Titles' of the Psalms, or obliged to determine their historical value. It has been generally regarded

as late for various reasons: it is placed in the last of the five Books into which the Psalter is divided, and this it is presumed was the latest in point of time; its acrostic form is supposed to indicate a late date; then there are Aramaisms alleged to be found in it and other linguistic peculiarities which point to Post-Exilic times, if not even the times of the Maccabees. These reasons are by no means conclusive. Against the first it must be observed we have no idea on what principle the Jews arranged the order of the Books of the Psalter. The 1st, 2nd, and 3rd do not seem to have been placed in chronological order: moreover, even if the last two Books were added later to the Collection it does not follow that all the poems of which they were composed were late; Psalm XC., ascribed to Moses, is in the 4th Book. Against the 2nd; artificialities in versification denote the adolescence of a Literature, not its decrepitude, *e.g.* Dante's 'Terza Rima,' and the French 'Ballade' and 'Rondeau.' Against the 3rd is the extremely doubtful character of the instances alleged. As the form of the poem and its language afford no reliable data on which to determine its date we must consider the contents. We shall then endeavour to find out from the poem: 1st, something of the station and biography of the writer; 2nd, where the poem was written; 3rd, its date.

I. *The Writer.* First, however, we must consider whether what seem to be personal notes are really so; Olshausen maintains that Israel is regarded as personified, this, however, is contrary to the analogy of Hymn books; *cf. e.g.* Newman's 'Lead kindly Light,' or Cowper's 'There is a fountain filled with blood.' Assuming that what seem to be personal notes are really so, let us ask what was the age of the writer. Some have held that he must have been old. That, however, does not suit with his declaration, 'I understand more than the aged,' (v. 100). Some have thought him to be young. But the prominent place he occupies—'Princes sit and speak against him'—precludes extreme youth; such influence is never in the East given to the young. He must then be, as Dr. Perowne thinks, in early middle life. As to his social position; he was in the court; he declares he 'will speak of God's testimonies before kings.' We have referred to the conduct of the princes; had the Psalmist been an unimportant person they would not have spoken against him, they would have done away with him. He appears to have suffered from malaria, v. 88. 'I am become as a bottle in the smoke.' His enemies endeavour to compromise him, they 'dig pits for him.' His position is that of a Prophet in the court of a regardless King.

II. This turns on the meaning we are to assign to 'Stranger' in v. 19. This is not to be taken literally, for, were it literal, the concomitants of exile—distance from the house of God, association with heathen, etc., would have been prominent. As an analogy one may refer to 'I'm but a stranger here.' The Psalmist resides among people on whom the law of God is incumbent, for he speaks of 'horror taking hold

of him' 'because of the wicked that forsake Thy law.' That means he was in Palestine, for, as the Apostle says, 'What things the law saith it saith to them who are under the law.'

III. *Its Date.* It must have been written while there was a king in Israel, therefore before the capture of Jerusalem by Nebuchadnezzar. Princes are prominent, therefore, not unlikely in the beginning of the reign of Jehoiakim. In many things it suits the Prophet Jeremiah. Against his being the author is to be set the tendency to attribute anonymous writings of any excellence to men already famous; thus the Rabbin credited Moses with having written 'Job.' Had there been the shadow of excuse for attributing this Psalm to Jeremiah it would have been done. It may have been Urijah, who fled to Egypt to escape the wrath of Jehoiakim, but was brought back and put to death. A subsidiary proof of the date we have assigned being correct is the fact that in 'Lamentations,' attributed to Jeremiah, four of the five chapters of which it is composed are alphabetic. This proves that alphabetic poems were in fashion then.

HEBREW POETRY.

BY REV. H. Y. ARNOTT, B.D.

FOR our knowledge of the poetical art of the ancient Hebrews we are indebted solely to the Old Testament, in which it plays an important part. In Bible Hebrew throughout, both prose and poetry, there has always been recognised a musical cadence, not only in clauses and sentences, but also of idea, so that it is sometimes difficult to differentiate between what is prose and what is poetry. Still there are many passages whose aim is aesthetic enjoyment rather than mere instruction, and which, like all true poetry, seek to play upon the emotions and imagination of the hearer.

Hebrew poetry is mainly of two kinds, lyrical and didactic. There is no epic and no drama. Though dramatic elements are to be found in many of the odes, and the books of Job and Canticles have sometimes been called divine dramas, yet dramatic poetry, properly so called, is altogether wanting in the literature of Israel, a peculiarity which it shares with the whole Semitic literature.

Lyrical poetry is found from the earliest times, and with one marked exception—the lament of David—is almost entirely of a religious character. It was chiefly designed for the public services of the sanctuary, and commemorated stirring events in the nation's history, and the signal favour of God shown in many ways. Its earliest specimen is the song of Moses after the overthrow of the Egyptian host. In it both in form and spirit we find much that characterises all the later poetry.

There were three great eras of lyric poetry. The first began with David, whose reputation as a psalmist must have had some tolerably substantial foundation on which to rest. After David a school of sacred

poetry seems to have arisen among the Jews which he may be said to have founded, and to which many psalms styled 'Psalms of David' really belong. The second active period in Hebrew poetry was the age of Jehoshaphat and Hezekiah when the Temple worship was restored. But this revival was far surpassed during the third great era, in the grand outburst of song which accompanied the return from the captivity.

In considering the form of Hebrew poetry, note its difference from Western ideas into which rhyme enters largely and dominates the sense. There is no rhyme, at least in the earlier ages, before coming into contact with other nations and languages. Nor yet is there scansion. There are, however, certain forms of alliteration; the musical cadence of the clauses is emphasised; but the most distinctive feature is the parallelism of Hebrew poetry. In this parallelism word corresponds to word, and phrase to phrase, and sometimes verse to verse; in places it can even be traced throughout whole paragraphs. By variety of parallelism the poet attains variety of style.

28th October, 1903.

At this meeting 23 members were present. The following papers were read, of which abstracts are here given: (1) "Divination in Ancient Egypt," by Rev. P. H. Aitken, B.D. D.Litt. (2) "Modern Phases of Mohammedanism in India," by Rev. R. M'C. Paterson, B.D., of Gujrat. (3) "Additional Notes on the Tabernacle," by Mr Pattie. (4) "Notes on Education in Algeria and Egypt," by Professor Robertson.

DIVINATION IN ANCIENT EGYPT.

By REV. P. HENDERSON AITKEN, B.D., B.Sc., D.LITT.

CHALDEA and Egypt are mentioned by Cicero in his *De Divinatione* as the home and source of those beliefs and practices which have survived to the present day as 'occult sciences.' This assignation is confirmed by the unanimous verdict of classical antiquity, by the consistent tradition of medieval writers, Jewish, Arab and European, and not least by the singular fact that the modern names 'magician' and 'gypsy' were originally national surnames and really mean 'Chaldean' and 'Egyptian' respectively. The forefathers of the present-day gypsy came to Europe from India *via* Egypt and their descendants have since retained the name of their place of sojourn. It is a striking and significant fact that we still

popularly associate the practice of fortune-telling with a people, rightly or wrongly, called after the ancient dwellers by the Nile. Egyptian divination was neither shamanistic nor diabolic but theurgic. Theosophical magic is based on the conception of an infinite Deity between whom and man there intervenes a series of mediating emanations. The religion of Egypt, based on the worship of RA, the Sun-god, the manifestation of one Supreme Living Power, came to mean the ultimate identification of the faithful devotee of Osiris, the hidden sun, with his divine champion. Assimilation to the divine was thus the final ideal of the Egyptians' faith, and, in their occult science, was sought by special conditions of clairvoyant illumination induced by methods analogous to the excitation of the optic nerve induced by M. Charcot and the modern hypnotic school by the use of brightly illuminated revolving mirrors, etc. Iamblichus (*De Mysterioris*, c. iii. § 14) mentions an exactly parallel procedure which would bring on the hypnotic condition in the medium. Lane (*Modern Egyptians*, vol. i., pp. 348, etc.) describes a *séance* witnessed by himself in which the medium's gaze was focussed on a drop of ink in his palm till the hypnotic condition was obtained. Joseph's divining cup was part of the professional diviner's apparatus. His popular salutation 'Abrech' was a loan-word from the vocabulary of Chaldean magic (ABRIKHU, ABRAKHU = a seer).

MOHAMMEDANISM IN INDIA.

BY REV. R. M'CHEYNE PATERSON, B.D.

MY object was to show how much the conquering religion—Mohammedanism—had in turn been conquered by its defeated foe—Hinduism. How shrines once Hindu had still continued sacred with at most a changed name—and in some places not even that, for there are shrines which are worshipped by both under different names at different times of the year!

Then the accursed 'caste system' has laid its cold hand upon the heart of Mohammedanism and robbed it of its old missionary fire. So it being no longer missionary is stationary and corrupted. In fact, the lethargy of Hinduism has crept into its old rival, and both stagnate side by side. Everywhere we find these ancient foes combining to oppose Christianity. They want things to remain as they are, and we find the Mohammedans indignant that Hindus are becoming Christian, and Hindus indignant with Mohammedans when they are baptized, for they are 'false to the faith of their fathers.' It is the curse of antiquity—not unknown in the religions of the West—which has benumbed Mohammedanism, once burning with missionary ardour.

There can be no doubt that Hinduism also has suffered at the hands of Mohammedanism. Where is that ancient chivalrous regard for womanhood—worthy of the best days of our own ancient history—which the ancient

Indians evinced in many a tournament and joust where some fair princess graced the field and awarded the prizes ?

The terrible 'purdah' system darkens many a Hindu home and leads to that ignorance and bigotry which arrays the women of India against Christian Missions.

As to the new sects among Mohammedans out here, we have within the last twenty years seen two modern developments. The one is sceptical and the result of a narrow materialistic view of Nature. This sect has sprung from contact with Western culture in its rationalistic phase. Many of the educated youth have turned *Naturees* as they are vulgarly called.

Another sect is composed of the followers of Mohammedan Mullah who calls himself *Messiah*. He pretends to very great prophetic power and gives out that Jesus did *die*. Very wonderful this, and a clear indication that the Divine plan is to have him teach to Mohammedans what so many deny, that Jesus did die and was buried. All true Mohammedans of course assert He is alive. So God is teaching them the whole truth of the Gospel.

The Revival among so many Indian Christians is opening the eyes of many Mohammedans, and there perhaps never were more enquirers from among them than at present.

NOTES ON EDUCATION IN ALGERIA AND IN EGYPT.

BY REV. PROF. ROBERTSON, D.D., LL.D.

THESE two countries, differing in history, race and civil government, are both parts of the great Mohammedan world. It is interesting to note the lines that have been followed in the respective cases in the matter of education during practically the same period of 70 years. Algiers was occupied by the French in 1830, and it was in 1833 that Mehemet Ali obtained from the Sultan of Turkey the title of Wali or Governor, and was confirmed in his rule in return for an annual tribute.

ALGERIA. It is difficult to realise the fact that in the first decades of the nineteenth century the Corsairs of Algiers were a terror to the whole world, laying under tribute even the distant United States of America ; that it was not till 1816 that Christian slavery was abolished ; and that as late as 1824 'all the disgraceful ceremonies in the intercourse between the representatives of Great Britain and the Turkish authorities were continued. The Consul was obliged, the moment he came in sight of the Dey's palace, to walk bareheaded in the hottest sun ; in waiting for an audience, he had to sit on a stone bench in the public passage ; he could not wear a sword in the Dey's presence, nor ride to the palace, though his own servants, if Mohammedans, might do so.' The insolent

treatment of the French Consul by the Dey brought matters to a head ; a French army landed in 1830 and took possession of Algiers, and the Dey was allowed to leave the country. It was an evil heritage to take up, and if the seventy years' occupation has not accomplished all that might have been expected, it is to be remembered that the people the French had undertaken to rule had been accustomed to regard all Europeans as their natural enemies and inferiors, that the native rulers had been as unscrupulous and oppressive to the people as they had been overbearing and insolent to the foreigner ; and that the native tribes were at continued feud among themselves. In an official handbook the total population of the country is thus given :

I. French,	-	-	-	-	-	365,000	
Naturalised Jews,	-	-	-	-	-	60,000	
							<hr/> 425,000
Foreigners (Italians, Spaniards, etc.),	-	-	-				250,000
							<hr/> 675,000
II. Natives,	-	-	-	-	-	-	4,075,000
							<hr/> 4,750,000

Though the mass of the 'natives' are Muslims, yet those of Arab race, the descendants of the invaders of the seventh and eleventh centuries, are reckoned to amount only to one million. By far the largest part of the native stock are the descendants of the earlier inhabitants, variously designated Berber, Kabylie, etc. It would appear that any education existing in Algeria before the French occupation must have been confined to the Arabic-speaking section of the population. The Berber races, though they speak a language, or rather dialects of their own, have no written literature. The language has been studied by French scholars, but it is printed by them in Roman characters. On the other hand, the Arabic-speaking natives had the Qorán in their mother tongue : and Algeria produced, and does produce, native scholars of eminence. Dr. Wortabet of Beyrout wrote to me recently : 'The most learned Mohammedans I have met with are the refugees who came to Syria with the Emir Abdul Qadir, himself a learned man. One of them, the Sheikh Tahir, is an encyclopaedia of Arab learning, a born orator, liberal and of the finest character. He lives in Damascus, the custodian of its libraries, and we are the best and firmest of friends.' Nevertheless, the great mass of the native population may be described as very illiterate, although of late years especially the French authorities have done not a little for education. But as the two layers of population, the European and the native, show no tendency to amalgamation, there are practically two distinct systems of education, one for Europeans, the other for the natives.

French Education.—This is very complete and well organised. There is an École Supérieure, or College, with Faculties of Letters, Law, Science, Medicine, and Pharmacy, and young men can obtain the same qualifications in these subjects as in France. In the Faculty of Letters there is a very full and competent staff of teachers of Arabic, Professor Basset being the Principal or Dean. There are, however, very few native students, the education provided being for the colonists, to enable them to fill posts in the civil service, or as interpreters in the army. For the Secondary Education there is a Lyceum at each of the three capitals of provinces, Algiers, Oran, and Constantine, the pupils at the Algiers Lyceum numbering about a thousand. Primary education is of two grades: Higher primary, given in four Normal Colleges and four superior primary schools; and Elementary primary in 1400 schools of all kinds. Thorough provision is made for French education of all grades, and it is all free.

Native Education. There is a Madrasah, or Native High School, for the higher education, supported by Government, and intended to prepare men for public functions. Instruction is given in Theology, Muslim Law and Arabic Literature, but a European education is also given in geography and history. Of primary schools for natives there are said to be 220 in different parts of the country. In Algiers alone there are two large and well-appointed primary schools at which a good education, both in French and in Arabic is given. The Government gives the greatest encouragement to the teaching of French, and even the illiterate natives in the streets of Algiers speak French (of a kind) when addressing Europeans. Of course there are, besides these State-supported schools, the very elementary schools attached to the mosques, and taught by the imāms.

EGYPT. Mehemet Ali put a high value on education. His plan for the education of the country was to select a number of young men of good families and send them to Europe (mostly to France) with the idea that they would come back educated men to instruct the people. The result was hardly adequate to the expense incurred; but the scheme explains the greater prevalence of French as the European language of the country. Especially during the 'dual control,' the demand for French in the schools preponderated over that for English; but since the time of the British occupation the demand for English has increased. In the time of Mehemet Ali and his successors, various high schools or colleges, medical, military, etc., were instituted, more attention being given by the Government to the higher education (of a limited number) than to the primary education (of the masses). Meanwhile, however, the various missionary societies had done much by elementary schools to educate the common people; and of recent years, especially under the enlightened guidance of Dr. Douglas Dunlop, something like a national system of education, graded upwards to all kinds of colleges, has been organised, and is working well. Lord Cromer advocates the teaching of

Arabic alone in the primary schools, and the confining of French and English to higher schools as a branch of instruction for those only who are to be trained for the public services.

27th April, 1904.

At this meeting 15 members were present, and the following papers were read, of which abstracts are given: (1) By Rev. James Millar, B.D., "The Code of Hammurabi." (2) By Mr. Robert Morris, M.A., "General Aspects of Buddhism in Japan." There was also a discussion on the "Proposed Academic Session of Three Terms, and the Modification of the Curriculum."

LAW CODE OF HAMMURABI.

BY REV. JAMES MILLAR, B.D.

THIS famous law code was published by Hammurabi, the sixth in succession of the Babylonian kings of the first dynasty, c. B.C. 2250. It presents us with the picture of a complex and highly organised state of society, dealing as it does with the conditions under which architects, shipbuilders, merchants, bankers and lawyers pursued their various callings. It is astonishingly modern in its principles and in many of its details. It is true the application of the *lex talionis* strikes us as sometimes rather harsh and barbarous, but when we compare the code with the earliest portions of the Mosaic Law this feeling is dispelled.

The code originally contained about 282 clauses, about 34 of which have been obliterated. These deal with (1) Marriage—including betrothal and questions regarding the purchase money and dowry; the rights of husband and wife in their property; and the *patria potestas* strictly defined and delimited: (2) The Law of Inheritance which resembled Scots more than English law in its fairness and equality: (3) The Law of Real Property which, while admitting the principle of the Law of Entail, was not marred by that of Primogeniture and was governed by due regard to the inalienable right of the community as a whole in the land and its productive power: (4) The Law of Trade determining the nature of contracts and the process for recovering debts: (5) Agricultural Laws, etc., etc.

The penal provisions, while founded on the *lex talionis*, show no trace of the vendetta: the law was supreme and the king alone punished.

The local colouring confirms that of the patriarchal times as recorded in Genesis, but the relation to the Law of Moses is not yet determined.

NOTES ON CERTAIN ASPECTS OF BUDDHISM IN JAPAN.

BY MR. ROBERT MORRIS, M.A.

ABSTRACT PREPARED BY REV. GEO. ANDERSON, B.D.

THE subject is very complicated, there being no less than eight principal and at least thirty-seven subordinate sects of Buddhists in the country. Buddhism was first introduced into Japan from China and Korea about the middle of the sixth century of the Christian era, and spread rapidly. It had no difficult struggle with Shintoism, the indigenous faith, though there has been in recent years a Shinto revival. This revival, however, is artificial, and is due to patriotic and political reasons, not religious, and the most popular Shinto sects are those which attempt to supply from Christian and Buddhist sources the teaching which Shinto proper lacks.

Buddhism originally recognised no gods or divine authority, and taught that the future of all living beings was determined by their actions (Karma). The process of death and birth was held to go on until the subject of them had by his good deeds and meditations arrived at absolute purity and emancipation from all desires, when he attained the state known as Nirvana, which was probably regarded as annihilation.

Popular Buddhism has in Japan considerably departed from the original type. It has created or adapted from abstractions or adopted from other religions a very large number of divinities, each with a definite province, each of whom has to be prayed to by those desiring good offices, gods who have to be worshipped, who reward those who have done well and punish either in this life or in the life to come those who have done ill. Among these gods are Amida, Binzuru, Emma-ō, Fudo, Jizō, Kōmpira, Kwannon, the Niō and Shaka Muni. Buddhist temples are numerous, but are used more for private prayer than for public worship.

PROPOSED ACADEMIC SESSION OF THREE TERMS.

BY REV. PROF. ROBERTSON, D.D., LL.D.

THE objections to the present academic year are (1) that the winter session is too long a strain upon teachers and students, and does not allow the students to assimilate the instruction ; and (2) that the summer session is not the proper continuation of the winter, but merely a half of an ordinary session. The remedy proposed is to institute one continuous session or academic year of twenty-five teaching weeks, with holidays at Christmas and at Easter, and a recess of about four months. The advantage in such subjects as are taught mainly by lectures, would be that the lectures could be given on, say, three days a week, the other two days being devoted to tutorial and sectional study. But it is generally

agreed that other subjects, such as languages and mathematics, which are taught *de die in diem*, might complete the academic year in *two* of the terms into which the whole session is to be divided. The session would begin early in October, the close depending upon the length of the holidays falling within the limits of the twenty-five *teaching* weeks: all examinations would fall before or after the teaching session. The proposal emanated from the Arts Faculty and applies primarily to it. But the Divinity Faculty of Glasgow, to whom with the other faculties it was submitted, approved warmly of it, and hailed it as a prospective means of widening the scope of the Divinity curriculum. The following Scheme, suggested by Dr. Stewart, has been favourably received in that view:

- First*, Winter—Divinity, Church History, Junior Hebrew.
Summer—New Testament Greek, Comparative Theology.
- Second*, Winter—Divinity, Biblical Criticism, Senior Hebrew.
Summer—Hebrew (Advanced), Christian Ethics.
- Third*, Winter—Divinity, Church History, Biblical Criticism.
Summer—Church Law, Practical Theology.

26th October, 1904.

At this meeting there were 20 members present, and the following papers, of which abstracts are given, were read: (1) "Notes on Recent Literature," by Professor Robertson. (2) "Euphony in Hebrew," by Rev. Wm. Rollo, M.A. (3) "The Arabic Dialects of Aleppo, and the Fellahin Dialects of Central Galilee," by Rev. Wm. Christie, M.A. of Aleppo.

NOTES ON RECENT LITERATURE.

BY REV. PROF. ROBERTSON, D.D., LL.D.

BRIEF notices given, and, in most cases, copies or parts of the books exhibited. (1) Commentaries: continuations of the *Hand Kommentar*, *Kurzer Hand Kommentar*, *International Critical Commentary*, *Polychrome Bible*, Strack & Zöckler; Driver's *Genesis* in the Westminster series; Charles F. Kent's *Student's Old Testament*, 'logically and chronologically arranged.' (2) Continuations or completions: Part XI. of the new *Gesenius Lexicon*, by Brown, Driver and Briggs; le Page Renouf's *Book of the Dead*, completed and edited by Naville; fifth (supplementary) volume of Hastings' *Bible Dictionary*; Cheyne's *Encyclopaedia Biblica* (completed), also Cheyne's *Critica Biblica*; *Der Alte Orient*, of which there are now English translations (at a shilling each) of six parts; *Jewish Encyclopaedia*, vol. vi. (3) The Babel and Bible Controversy sketched, and a

list of the literature up to date. In connection, note that Gunkel's *Introduction to Genesis* is now published separately in English under the title of *The Legends of Genesis*. Also note a thoroughgoing book, Barton's *Sketch of Semitic Origins*; 'a study primarily not of the pure white lily which has sprung from Semitic soil, but of the chemistry of that soil itself.' Peters' *Early Hebrew Story: its historical background* (Crown Theology Library) is a well digested and well designed book. (4) The October issue of the Quarterly Statement of the Palestine Exploration Fund is of particular interest, as containing accounts of the explorations of Macalister at Gezer and of Sellin at Taanach. (5) The English translation of Nöldeke's *Syriac Grammar*, done by Rev. Dr. Crichton, Parish Minister of Annan, has at last appeared, and will be a great boon to students. (6) Three new books on Islam: *Development of Muslim Theology, Jurisprudence and Constitutional Theory*, by Professor D. B. Macdonald, Hartford, Conn.; *The History of Philosophy in Islam*, by Dr. T. J. de Boer, translated by E. R. Jones (Luzac); and *The Sheikhs of Morocco in the XVI. Century*, by T. H. Weir. (7) A useful *Introduction to the Talmud*, by Mielziner, Hebrew Union College, Cincinnati (Funk & Wagnalls), the third part, on Methodology and Terminology, being particularly valuable to the Christian student, who finds it very hard to understand the technical terms of the Talmud.

EUPHONY IN HEBREW.

By REV. WM. ROLLO, M.A.

THE laws of euphony seem to be

(1) Mechanical smoothness, which implies:

- (a) that a consonant formed by one set of organs prefers a vowel governed by the same set;
- (b) Progressive movements of the organs of speech, *i.e.* so far as vowel changes can facilitate the lingual flow, those vowels are chosen which will enable the organs of speech to take the natural sequence of throat, teeth, lips, or lips, teeth, throat, etc.;
- (c) Avoidance of reversals or backward movements, such as teeth, lips, throat; throat, lips, teeth.

The writer, when a boy, had to teach a younger brother to say the Lord's Prayer. The child persisted in saying "gis uf" for "give us," and "groly" for "glory," showing the easiness of progressive movements, and the difficulty of going forward and then backward.

(2) Pleasantness to the ear, which implies:

- (a) Avoidance of monotony;
- (b) Securing variety of vowel sound;
- (c) Beauty of vowel colour.

NOTES ON THE ARABIC DIALECT OF ALEPPO.

BY REV. W. M. CHRISTIE, B.D.

ABSTRACT PREPARED BY REV. T. H. WEIR, B.D.

It is difficult in north Syria to define the geographical limits of a dialect. We speak of the dialect of Syria as distinct from that of Egypt or the west. On the other hand Aleppo itself is said to have three dialects. One dialect may be said to be spoken in North Syria or the Vilayet of Aleppo, leaving out the desert on the east, and with the addition of some districts about the north-east corner of the Mediterranean.

In regard to grammar the Syrian dialects of Arabic do not vary. The language is in the same stage of decadence as Biblical Hebrew. That is the *nunation*, the final vowels, the dual of adjectives and verbs, and the difference of moods are all gone. This may be due to the influence of the pre-Islamic Aramaic, for the influence of a sister speech is much greater in modifying a language than is a foreign tongue. Perhaps the first point which will strike one is the absence of *sh* (for *shey*) after a negative which is found in most other dialects of Arabic. For *mush* and *ma . . . sh* the north Syrian has simply the classical *ma*, or in Antioch *mau* (for *ma hu*). *Abu* (father of) is freely used. Dr. Thomson was called 'father of a basin' from his wide-awake; a German professor 'father of umbrella'; a seller of charcoal or firewood, 'father of charcoal' or 'firewood'; a piece of six piastres is called a 'father of six,' and so on. *Biddi* (I wish) of the southern dialects becomes *kinni*, and an equally common word is *konsor* (I think), perhaps Turkish *ulsun*. The definite article is used even before prepositions, *el fusta*, 'the within it,' *el foka*, 'the above it,' exactly as העלִיה in 1 Samuel ix. 24.

In regard to pronunciation the dialect of Aleppo does not differ greatly from those of the rest of Syria. The Muslims, however, pronounce the guttural *k* correctly, cf. the Samaritan Targum in which the verb 'to hear' is either שָׁמַע, שָׁמַח or שָׁמַק. So in Jeremiah x. 11 we find both אֶרֶץ and אֶרְעָא for 'land.' With Jews and Christians ע is pronounced as א, *th* as *t*, *dh* as *d*.

Contraction is largely used, e.g., *fust* for *fi wust*. The final consonant is frequently dropped, as *ma ba'ri* for *ma bi'rif*. The Jews say *a'i* for *ka'ul*. Cf. Hebrew אשר ש. Transposition of letters is common: the Jews say *na'al* for *la'an*.

The vocabulary of Aleppo contains many words not used elsewhere. The Muslims say *Yom* for 'O mother'; *Yob* for 'O father.' Among the Jews curiously enough, Spanish words are extremely rare. They say *kish burra* for 'God forbid'; 'evil things' is *risha'at* = רִשָּׁע; *rake* for a low person, said to mean small stones used to fill up interstices in building. 'Woe is me' is *Ya khabalti*—the concluding word on Aramaic tombstones. Many Turkish common nouns are used and some verbs.

26th April, 1905.

At this meeting there were 26 members present, and the following papers were read: (1) By Rev. D. R. Alexander, B.D., on "Some Aspects of the Old Testament Outlook on the World and Life." (2) By Rev. W. W. Fulton, B.D., on "East and West."

SUMMARY OF PAPER ON 'ASPECTS OF THE OLD TESTAMENT OUTLOOK ON LIFE.'¹

By REV. D. R. ALEXANDER, B.D.

THIS outlook, though varying with Israel's history, is essentially moral and religious. The Old Testament is concerned neither with science, history, nor culture as such, but solely with conduct and life. It is a revelation of God. It is the seed, of which Christianity is the fruit.

The Hebrews trace all things to the will of God. God is everything and man is nothing (cf. Psalm lxxiii. 25 and Isaiah xlv. 6). This fundamental view contrasts with the Greek conception that the chief good is culture, and it avoids Mohammedan fatalism, which, though ascribing everything to Allah, destroys human responsibility.

The Hebrew ideals are at first simple and material. They are strength, conquest, freedom, patriotism, peace, possessions, joy, beauty, friendship, love, reputation and wisdom. They are summed up in life itself, a healthy, free, contented, peaceful, happy, rich and respected life. These are all gifts of God and special marks of His presence and favour.

In the passage from the agricultural to the more purely commercial stage, life becomes more complex, and these earlier simple material ideals are no longer adequate. With their deeper vision and stronger sense of the divine the prophets subordinate them, gifts of God though they be, to the more distinctively moral and spiritual graces. They speak of these gifts generally by the words שָׁלוֹם and יִשׁוּעַ (with its cognates), adding a deeper and more spiritual sense to these words, the former signifying not only peace but completeness, prosperity, good of any kind, and the latter signifying both rescue by God from political danger and from all outward evil, and also salvation from sin. These words mark the transition to the higher prophetic standpoint, according to which special stress is laid upon such virtues as חֶסֶד 'goodness,

¹ The subject and its treatment were suggested by Sellin's *Beiträge zur Israelitischen u. jüdischen Religionsgeschichte*, II. *Israel's Güter u. Ideale*, 1897.

kindness' (cf. Hos.) ; אֱמֻנָה 'firmness, steadfastness, fidelity' ; אֱמֶת 'firmness, faithfulness, truth' ; מִשְׁפָּט 'rectitude' ; צְדָקָה 'righteousness' ; or the general term including all the foregoing טוֹב 'benefit, welfare, a good thing.' By their profound moral and spiritual teaching the prophets saved the Old Testament religion from Eudaimonism and its ethics from Utilitarianism.

In times of national oppression the value of material gifts is diminished, poverty idealised, and the poor and meek are identified with godly Israel (cf. the use of such words as אֲבִיּוֹן poor, צַדִּיק righteous, עָנִי humble).

From another point of view the content of Old Testament revelation is much enriched. It is the attempt to solve the problem of suffering. The traditional belief is that ills are the result and punishment of sin. The problem is discussed in many psalms (cf. xxxvii. xlix. lxxiii.), and above all in the book of Job. Under discussion the theory in its original baldness is modified by the suppositions (1) that the prosperity of the wicked is short-lived ; and (2) that the children bear the penalty of the father's sin—the family in some cases being quite extirpated. No definite solution is reached, but troubles are recognised as a means of training and not mere punishments for special sin. Faith in God is strengthened and re-established ; it becomes purer and more disinterested. God is the rock, to which every pious sufferer may cling amid the worst storms of misfortune and loss (cf. Hab. iii. 17-19, and Job xiii. 15 and xix. 25).

At first the Hebrew religion is mainly, if not wholly, national. Worship is associated with special localities, in Deuteronomy with the central sanctuary at Jerusalem, and with the land itself. Jahweh is the God of Israel, and Israel the people of Jahweh. It is not until the times of Jeremiah and Ezekiel that the sense of individual responsibility becomes prominent. Religion is regarded not only as a national matter, but as a communion between individuals and Jahweh, though previous to these prophets this individualistic relation to God is implicitly present through prayer and devotion.

Traces of progress towards a universal religion appear in those portions of the Old Testament which approach nearest in spirit to the New Testament ; in Hosea's doctrine that God is primarily love ; in the philanthropy of Deuteronomy ; in the sense of personal responsibility in Jeremiah and Ezekiel ; in the moral ideals of Job (chap. xxxi.) ; in the deepening of religious thought and feeling through the exile, and in the sense of compassion for the heathen in the book of Jonah.

'EAST AND WEST.'

BY REV. W. W. FULTON, B.D.

"O East is East, and West is West, and never the twain shall meet."

THE paper dealt with the failure of Western ideals to impress permanently the East. This was illustrated by the successive historic movements of the West upon the East in the case of (1) The Greeks, (2) The Romans, (3) The Crusaders. None of these movements was a permanent conquest: in the Asia of to-day we find practically no trace of their influence. To come to the present time, the spectacle of the British in India, and the Slav in North Asia makes us doubt our dream of the Larger Imperialism as it is conceived by the Western mind. It brings home to us the fact that conquest and conversion are, after all, mutual affairs—that the convert and the vanquished are often in many respects on a level with their captors—nay, destined even to survive and outlive them.

Notwithstanding the apparent success of British rule in India, such a deep separateness in civilisation, ideas and creed persists as to justify the description of our government there, 'Small films of white men spread over the brown.' Separated as are East and West, brown men and white, by a gulf of thoughts, aspirations and conclusions, the point of possible fusion is impossible to discover so long as we remain in ignorance and neglect of the secret of their difference.

We forget that every creed which has dominated the West really had its origin in Asia. The white man invents the steam engine, interrogates the secrets of Nature, and knows the use of mechanical appliances; but he has founded no religion which endured.

Some reasons of this radical separateness. (1) The Asiatic desires to be governed, both in the state and in religion, by an absolute will. Europe tends to self-government; makes of government an earthly and human business. (2) The Asiatic believes his social system is divine. The English tenure of rule in India is due to their recognition of this belief, and that they do not interfere with this belief. (3) Asiatics dislike Christianity, accepting it only on one side of its teaching. The Christian correlative of the command to worship God, viz. 'Love thy neighbour as thyself,' is hostile to their main idea. To accept it would pulverise their social system. Yet Mahometanism can succeed in India where Christianity fails. India may be described as a Hindoo country in which the Mahometans are numerous. Every Mussulman is a missionary desirous of securing converts. He welcomes his convert as a son: unlike the Western missionary, he sees no incongruity in giving his daughter to the neophyte in marriage. The reason of the more rapid spread of Mahometanism is simply that the converts and hearers are equally Asiatic.

Besides, the missionaries of Islam have this further advantage over Christian missionaries, that they do not destroy the caste which the Indian holds sacred and essential to his safety. They say to the Hindoo, 'Don't give up your caste, but change it for ours.' The exchange is for a Prouder Caste, which claims special relation to God, and the right of ruling absolutely the rest of mankind.

The continuance of the cleavage of East and West is due as much to the Western mode of approach as to the apathy of the East. The prime fault of the Western is his attempt to Europeanise the Asiatic. This is a false end. Not that Christianity is offered, but that it is offered in the *form* of the West; after its ideas have passed through the personality of the West. And the curse of the missionary system is the desire to make the converts not only Christians but *English*.

Further signs of the radical separateness of East and West are : (1) The submissiveness of Asia—as opposed to the interrogating and enquiring genius of Europe. The Asiatic considers that which *is* as the will of God, and leaves it to Him to alter. Fatalism which says 'God has no need of human aid.' (2) The mental seclusiveness of the Oriental. He deliberately secludes his mind. He has the instinct of *segregation*—a kind of mental shrinking—the result of ages during which he has been taught that only in segregation can ceremonial purity, and, therefore, the favour of the superior powers, be secured. Hence even access to an Oriental house is difficult to a Western.

In short the fusion of the two continents has never, and may never occur. It is rather a saddening reflection that the thoughts of so many years on the subject may yet be summed up by a great poet in these four lines :

The East bowed low before the blast,
In patient deep disdain,
She let the legions thunder past,
Then plunged in thought again.

25th October, 1905.

At this meeting 29 members were present. It was agreed to offer an Annual Prize for five years of Three Guineas value in Books to the best student or students in Arabic in the University. It was further agreed at this meeting to print a résumé of the Society's *Proceedings* at convenient intervals, and to print the minutes of each meeting. The following papers were read, of which abstracts are given : (1) By Professor Robertson, "Impressions of the Fourteenth

International Oriental Congress at Algiers." (2) By Rev. James Young, B.D., "The Language of Christ." (3) By Rev. D. Kirkwood, B.D., "The Ark of the Covenant."

IMPRESSIONS OF THE FOURTEENTH INTERNATIONAL
CONGRESS OF ORIENTALISTS AT ALGIERS,
APRIL 1905.

BY THE REV. PROF. ROBERTSON, D.D., LL.D.

No attempt is to be made here to give a report of the proceedings which will be published officially. A brief sketch, however, of the various Congresses that have been held since 1873 (including the double *ninth*) is not out of place [sketch given]. Appropriateness of Algiers as a seat of Congress from a historical and archaeological point of view, and its Oriental character. There was a very full representation of native Oriental scholars. Time selected, Easter week, from Tuesday 18th, to Wednesday 26th April; convenient for European savants, who could take advantage of academic holidays, although two of the days were observed as *holy* days on which no sittings took place. Deducting these and various entertainments and excursions, the actual days of meeting for papers were only four in all. What the official papers called *distractions* occupied no little space; an excursion into the Kabyle district on Sunday and Monday; a *vin d'honneur* by the municipality; a ball by the municipality; a banquet to the delegates; a ball by the Governor-General; and a *fête mauresque*. Then there was a lecture on Arabic music, with accompaniments by native musicians, and a lecture on the 'Pilgrimage to Mecca.' Add to these the private or informal reception of the delegates on Tuesday evening, the formal opening, under the presidency of the Governor-General, on Wednesday forenoon, the formal closing of the Congress on the following Wednesday, and two grand excursions to East and West at the close of the Congress, and it will be seen that papers and discussions had to be pressed into very limited space. It was announced, however, that all the papers will be published.

Perhaps the best feature of such a Congress is that it brings into close personal contact specialists from different parts of the world. One renews old acquaintances or makes personal acquaintance of men well known by name; community of interest binds into brotherhood men of different nationality, creed and complexion. As the Governor-General, M. Jonnart, said at the opening: 'Learning has no frontiers.' Even before arriving at Algiers we had a foretaste of this pleasure. One of the first I saw on going aboard the steamer at Marseilles was Professor Driver. In the same boat were also de Goeje of Leyden, one of the oldest members of Oriental Congress; J. C. Euting of Strassbourg, Professor Bendall (Sanskrit

scholar) of Cambridge, and others, the familiar intercourse with whom, under the bright sunshine, and in the cool shade of evening on deck was a feast in itself. Some of us were very good smokers; what more remains to be said? The *réception intime* was a very informal but delightful function, being a simple gathering of the delegates on the evening before the formal opening. After the first confused feeling of being utter strangers, we very soon recognised not a few old friends, and through them, or by self-introduction, made the acquaintance of some new ones. There was Dr. Paul Haupt, whom I had frequently met at Leipzig, some twenty-five years ago when he was studying Assyriology under Professor Friedrich Delitzsch; and Professor Kautzsch, whom I had met at Halle. Professor Burkitt from Cambridge was there, and it was a surprise to find that I had known his wife when she was a little girl in Syria. Professor Browne of Cambridge I met for the first time, and Oriental sympathies had brought also Mrs. Gibb, the widow of the distinguished Turkish scholar. Amid the throng of known and unknown men and women that filled the room, my eyes would turn to the Orientals, mostly in native dress, who, standing singly or in groups, gave character to the gathering. A hazarded remark in Arabic on the temperature of the room was sufficient introduction to a group, and I was instantly welcomed as a brother and borne away on a tide of lively conversation. Not a few of these I had opportunities of conversing with in the days that followed, and I like to remember the keen frank faces and hearty greetings of such men as Abderrahman Mohammed, of Telemsen, ben Cheneb of the Algiers Madrasah (whom I had met two years before), and others. A most delightful gathering, from which we tore ourselves away. Far down the street as we left we heard the hum of many tongues, recalling, not a Babel of confusion, but suggesting rather an intellectual Pentecost, where all were 'of one accord in one place.'

The *séance solennelle*, or formal opening, next day, was not so impressive as it might have been. There was a large enough representation and plenty of speeches, long or short, but for the most part the delegates were left to scramble and shift for themselves; and the manner in which they were called up and received lacked effect. A pity: for there was material for a very effective display. Very much the same might be said of the formal closing on the last Wednesday. There was a combination of various Congresses piled together in the same hall, and a series of long read addresses, which were faithfully reported in the newspapers, but some of which were not well heard. The hall was so crowded and the proceedings so prolonged that the Minister of Instruction who presided had rather an alarming fainting fit, of which, however, the newspapers made no mention; and I think we were all glad to get release. The banquet to the delegates on the preceding day, at which 200 members were present, was less formal and not so prolonged, the speeches being few and very brief.

As to the more serious business: there were seven sections meeting mostly at the same hours. I. India. II. Semitic Languages. III. Mussulman Languages, Arabic, Turkish, Persian. IV. Egypt, African Languages, Madagascar. V. Extreme East. VI. Greece and the East. VII. African Archaeology and Mussulman Art. In Section II., Old Testament scholars were prominent: Kautzsch, Driver, Haupt, D. H. Müller, Merx, Budde, Grimme and others. In Section III. appeared de Goeje, Browne and Basset, and the great majority of the native Muslim scholars. In this section Vollers brought a hornet's nest about his ears with a paper on the literary language and the spoken language of ancient Arabia, in which he denied the claim of the language of the Qorán to be called standard or pure Arabic, maintaining that it was merely a dialectical or local type. The sensibilities of the learned Muslims were keenly touched, and the reader from Oxford, Sheikh Abd-ul-Aziz Chawache protested in excellent English that such a paper should have been submitted to Muslim experts before being publicly read. In this connection it may be mentioned that an Armenian journalist at a later stage sent in a paper asking the Congress to pronounce an opinion as to whether or not the Qorán countenanced such massacres as had taken place in Armenia, but Professor de Goeje declined to receive the paper as certain to lead to polemic. The time seems hardly yet ripe even for a learned Muslim to engage in a dispassionate discussion of his religion, or even of the merits of the language in which it is enshrined.

LANGUAGE OF CHRIST.

BY REV. JAMES YOUNG, B.D.

FIELD of discussion narrowed down to the question as between Aramaic and Greek, recent scholars being practically agreed that before the time of Christ Hebrew had been superseded as the vernacular of Palestine by Aramaic. Though ceasing to be the vernacular, Hebrew, however, remained the language of sacred literature, and as such a knowledge of it would almost certainly be possessed by Christ.

With Alexander the Great, Aramaic found a rival in Greek, the more formidable as being the official language of the various rulers to whom the Jews were successively subject, and because of the Hellenising policy of these rulers generally. The Maccabean revolt, however, pushed Greek into the background and practically expelled it from the country. Though it had again got a considerable hold by the time of Christ, there is yet nothing to show that it had reached the ascendancy claimed, notably by Dr. Roberts in his *Greek the language of Christ and His Apostles*.

In Christ's time Palestine undoubtedly bilingual—Greek as well as Aramaic being to some extent spoken.

The question, therefore, is, which of these languages did Christ speak, or if He knew and spoke both, which of them did He habitually employ in His teaching? The question in its latter form only calls for consideration. As spoken by some Palestinian Jews, as the predominant language of the representatives of the Gentile world in Palestine and of the Gentile world itself, as also the language of the Septuagint, which had gained considerable popularity, it may reasonably be assumed that Christ would acquire some knowledge of Greek, and be able, at least to some extent, to speak it.

The question, then, of the language habitually used by Christ resolves itself into that of the relative prevalence of Aramaic and Greek in the country at the time.

Such evidence as is available, though meagre, is decisive for Aramaic. It is as follows :

1. *Reported Words of Christ.* Specially the three Aramaic expressions—Mark v. 41, Mark vii. 34, Matt. xxvii. 46=Mark xv. 34,—alone preserved, not because exceptional, but because associated with moments of exceptional emotion on Christ's part.

2. *Book of Acts.* Acts i. 19.—The inhabitants of Jerusalem calling Judas' field in *their own tongue* Akeldama—Akeldama being Aramaic. Acts xxvi. 14.—St. Paul hearing a voice speaking to him in *the Hebrew tongue*; Hebrew being used both in New Testament and Josephus for Aramaic, as *vide* John xix. 13. Acts xxii. 2.—St. Paul addressing the 'Jerusalemmites in Aramaic.

3. *Josephus.* In *Jewish Wars*, v. vi. 3, the Jewish watchmen warn their compatriots of the Roman missiles in *their native tongue*. In vi. ii. 1, Josephus communicates proposals of Titus to the besieged in *their native tongue*. In preface, Josephus tells how that work was at first written in Aramaic and afterwards translated into Greek 'for the sake of such as live under the government of the Romans,' and in the preface to the *Antiquities*, confesses the difficulty he experienced as a Jew in translating 'into a foreign, and to us, unaccustomed language.'

4. *The Targums.* These Aramaic translations or paraphrases of Old Testament Books. Written Targums at first forbidden, and doubtful if the prohibition had fallen into abeyance before the time of Christ. But even though no written Targums till a later date, those extant embody material from a much earlier time, and point conclusively to the prevalence of the practice of translating the Synagogue lessons into Aramaic and therefore to the prevalence of that language as the vernacular. The contention that the Septuagint had become the 'People's Bible' does not rest on sufficient grounds. Though many of Old Testament quotations in New Testament follow Septuagint, even where it differs from the Hebrew, and the fact points to a familiarity with the Septuagint on the part of the writers, yet it does not prove that such familiarity obtained with the people generally.

5. *Aramaic Gospel*. While the labours of recent critical scholars have not conclusively established the existence of such a gospel they have at least made it much less open to question. Of special importance in this connection are Professor Marshall's articles in the *Expositor*, ser. iv., in which he works out the theory that the variant Greek words in parallel passages of the Synoptic Gospels can be traced to one original Aramaic word. The cumulative evidence indicated puts it beyond doubt that to Aramaic belongs the honour of having been the language spoken by Christ.

THE ARK OF THE COVENANT.

BY REV. DANIEL KIRKWOOD, B.D.

A CRITICISM of article in Hastings' *Bible Dictionary*, where the view is set forth that in the earliest history of Israel Jehovah was conceived by the popular mind as actually residing in the ark.

(1) This view, it is held, is clearly reflected in two sayings: Num. x. 35. The ark was more than a symbol of the Divine presence; it was, in some sense, the dwelling place of Jehovah.

But in the oldest sources there is nothing to warrant this conclusion. The ark is never described as the dwelling place of Jehovah. The tabernacle, and not the ark, is always spoken of in this way. The ark was the permanent emblem of God's presence. It contained no idol. It is an unnatural view to suppose that it was ever thought of as the abode of Jehovah.

(2) The phrase, '*before the ark of Jehovah*' is not identical with '*before Jehovah*.' The presence of Jehovah was not limited to the spot where the ark was.

(3) The narrative of the taking of the ark by the Philistines (1 Sam. iv.) does not countenance the view that Jehovah was looked upon as living in the ark. The people regarded the loss of the ark as a great national calamity, but they did not think they had lost their God at the same time.

(4) *David's View of the Ark* (2 Sam. xv. 25). David did not say it was the habitation of God. He was referring there to the tabernacle. He believed he would have God's presence, even though the ark was left behind. His conception of God (2 Sam. vii. 2, and Ps. xviii.) is lofty and spiritual.

Compare Solomon's conception of God as dwelling in heaven (1 Kings viii.). Even at the lowest stage in their religious development, Israel did not believe that God actually resided in the ark. Their great men never held so crude a view, and it cannot be shown that the common people thought so either. The attempt to reduce the religious conceptions of the early Hebrews to the low level of heathen superstition is a failure.

25th April, 1906.

Twenty-five members were present at this meeting, and the following papers were read: (1) By Rev. J. Cromarty Smith, B.D., "Intercessory Prayer in the Old Testament." (2) By Rev. R. Kilgour, B.D. of Darjeeling, "Rendering of Old Testament Names into Hindi and cognate languages." (3) By Rev. W. Tait, B.D., of Salonica, "Notes from Salonica." Mr Tait's paper has been included in the Megillah.

INTERCESSION IN THE OLD TESTAMENT.

BY REV. J. CROMARTY SMITH, B.D.

IN view of the claim of the religion of Israel to a truer knowledge of God than was vouchsafed to other peoples, we are warranted in looking to the Old Testament for the highest development of prayer that can be found anywhere outside the Christian revelation.

The highest development of prayer is Intercession, for it is when prayer takes the form of petition for others that the suppliant shows those qualities of love and pity that bring man most into accord with the mind and will of God. It is under the Christian dispensation that Intercession has been developed as a distinctive element in prayer. Intercession is characteristically Christian. But in the religion of Israel, as being the preparation for Christianity, we should expect to find at least some adumbration of this distinctively Christian element in prayer. And our expectation is not in vain.

There is no word in Hebrew that bears the specific meaning of Intercession. The words used in the Old Testament for the act of intercessory prayer are those that are used for prayer in general. At the same time it is to be remembered that, though Intercession is a characteristically Christian thing, there is no word in the New Testament that exclusively denotes Intercession. But, though no special word is assigned to it, the thing itself is found in the Old Testament.

The commonest form of Intercession, perhaps, is prayer for the nation, its rulers and its people, for defence against its foes and for relief from national troubles. Prayers of this kind are to be found in almost every book of the Old Testament.

But a higher kind of Intercession than this is when prayer is offered for those who may be regarded as having no special claim on the suppliant. Prayer for the nation, for instance, is really (though the suppliant may not so intend it) prayer for oneself along with others.

The most perfect kind of Intercession is when the suppliant stands apart, as it were, from those for whom he prays. This, of course, is only in so far as any man can regard his interests as apart from those of others, for all are 'bound in the bundle of life.' What we mean is prayer for those with whose interests the interests of the suppliant are not immediately identified. This is the highest and most ideal form of intercessory prayer. We find it in the Old Testament, and therefore in this, as in other ways, the Old Testament is a foreshadowing of the New.

Note, by way of example, Abraham's prayer for Sodom, and his prayer for Abimelech, the prayers of Moses for Pharaoh, and, very specially, his prayer for the pardon of the people (Ex. 32³²), Samuel's unselfish promise of prayer for the people over whom he was no longer to rule, and also his prayer for Saul in the case of Amalek. There are also some of the prayers of Elijah and Elisha. Special note may be made of the prayer of Job for his friends. Other examples of what we may call unselfish, and therefore true intercessory, prayer will readily occur. The Patriarchal blessings may almost be classed as intercessory prayers.

Intercession appears to have been the function of the prophet rather than of the priest (see Jer. 15¹. and Ezek. 14¹⁴). It is the prophet, not the priest, who intercedes with God to turn away predicted, or to remove present, evils from the nation.

OLD TESTAMENT NAMES FOR GOD: THEIR RENDERING INTO HINDI AND COGNATE LANGUAGES.

A Plea for the Transliteration of the Sacred Name.

BY REV. ROBERT KILGOUR, B.D.

ONE of the most difficult questions in the translation of the Bible into another language is that of the choice of the proper term to be used for God. In the Old Testament this difficulty is increased by reason of the special character of the words in the original. Two classes of names—I. *General Names*; II. *The Personal Name*.

I. *The General Names.* For Elohim and El I would use *Iswar*, a Hindi word meaning Deity. For El Shaddai I prefer *Sarbhshahliwan Iswar* (the All Mighty God); and for El Elyon *Param Iswar* (used as two separate words), the Most-High God.

II. *The Personal Name.* YHWH occurs 7,000 times in the Old Testament, is rendered in English by LORD in capital numbers and occasionally by God also in caps. Four times the A.V. retains the name in form JEHOVAH. Jewish literalism alone explains the Adonai (and hence LORD) in place of Sacred Tetragrammaton. Most translations, the Syriac, the LXX, the Vulgate, our A.V. and R.V. (but not the American R.V.,

which gives Jehovah) give a translation of Adonai. The present Hindi gives a word meaning God. The Revised Hindi translation, and my predecessor in Nepali translation, Rev. A. Turnbull, B.D., in his Genesis, give the form *Yahowā*. The Bengali has *Saduprabhu*, a coined word said to give idea of eternal and self-existent Lord.

The question arises, ought we in our translations into Indian languages to continue the Jewish usage and translate a substituted word, or ought we to make an attempt to render the Divine Name as near as we can to the original? From Scripture (especially Exodus iii. 14, and vi. 3, where God is represented revealing this name at a critical period of history of the Chosen People) and from our knowledge of Hebrew language and Jewish History (see especially Professor Robertson's *Early Religion of Israel*, Davidson in article 'God' in Hastings' *Dictionary*, Spurrill on *Genesis*, and Driver's *Commentary on Genesis*) we conclude that יהוה is the distinctive proper name of God as personally related to man, entering into covenant relationship with His people; and that this name was intended to convey a special significance. We do not translate other proper names (except in the margin where necessary to complete sense) and why this one?

The principal objections to transliteration are: (1) the conservatism which dislikes change, especially after centuries of LORD in various versions; (2) the fact that scholars are not yet agreed upon the proper pronunciation of יהוה; (3) the fact that this proper name may be taken by Indian readers as name of merely a tribal God.

In answer (1) we may note that our Indian readers have nothing to unlearn either of translation or of mistaken transliteration; (2) scholars are at least agreed that this is a proper name, that Jehovah is incorrect, and generally that Yahweh is nearest, if not actually, correct; (3) a translation of the Holy Scriptures with a new proper name for God will itself soon answer any tribal idea, and the fact that the name is *new* will help to give new ideas to the term—this is specially true in India.

The alternative to transliteration in some form is translation, and the Hindi word *Prabhu* has come through practically the same history as our word Lord. It is argued that *Prabhu* would retain in the New Testament the same word in quotation from the Old (but this is a minor consideration, cf. LXX and New Testament); and that it is already in use amongst non-Christians as a term for their Gods (which is not an argument of much force), and that the Christians already use it. But Christians use it specially of Christ, their knowledge of the Old Testament is still in its infancy; so they have practically nothing to unlearn. The objection to translation is that it makes no attempt to give the Divine Name at all, or in any way retain the special meaning of יהוה. It has been urged that we might print *Prabhu* in special type. I answer that even LORD in caps is unnoticed by most twentieth century Christian readers; and further, printing in special type gives no help to

the hearer, most Indian Christians are uneducated, and will have to depend on listening to the read word for some time.

It is argued that the form Yahweh is strange. Possibly it is to English readers who are accustomed to Jehovah, but Indians are not yet accustomed to any form. Why not give them the correct one. We do not hesitate to give them Dawad, Yusaph, Patrus, Yuhanne, Yakub. Why not Yahweh? Yahweh is easily transliterated into Hindi. For all these reasons, and above all, to try and retain the special message of this Divinely given Proper Name, let us transliterate, not translate, and preferably let us transliterate in the form most accepted by modern scholars—the form Yahweh.

NOTE.—This Paper has since been printed at Darjeeling, 1907.

31st October, 1906.

At this meeting 25 members were present, and the following papers were read, of which abstracts are given: (1) By Rev. Dr. Thomson, "Was the Aramaic of Daniel originally Western?" (2) By Rev. And. Baird, B.D., "Jesus and the Prophets." (3) By Professor Robertson, "Notes on Recent Literature."

WAS THE ARAMAIC OF DANIEL ORIGINALLY EASTERN OR WESTERN?

By REV. J. E. H. THOMSON, D.D.

THE most prominent difference between Eastern and Western Aramaic is that while the preformative of the 3rd per. sing. and pl. of the impf. was in Western 'yodh as in Heb., in Eastern it was נ *nun*; and in the Mandaean variety sometimes, especially in regard to the substantive verb, ܠ *lamed*. Although in the great majority of instances the Aramaic of Daniel follows the Western usage in every case the substantive verb in the 3rd per. impf. assumes the Mandaean preformative. Bevan's explanation that *lamed* was used to avoid a collocation of letters fitted to suggest יְהוָה fails to explain why the Targumists have no such scruples, or why the *lamed* appears in the 3rd pl. in which there is no suggestion of the Divine name. There are in Daniel other Mandaean forms. Nöldeke (*Mandaean Gram.*, p. 75) says: 'The Mandaean likes to replace a doubled consonant by a *nun* and a single consonant.' Of this there are many instances in the Aramaic of Daniel. It may be noted

there are none in the Targum of Onkelos, or in that of Jonathan ben Uzziel. Further, when we compare the *Qri* with the *K'thib* we find, almost invariably, that while the form to be 'read' was Western, the form to be 'written' was Eastern. Yet again there are one or two instances in which the LXX has mistakes in translation that are most easily explained on the supposition that the translator had a MS. before him which had Eastern peculiarities, e.g. the *nun* preformative. In the case of the opening verses of Chap. V. the confusion in the LXX seems to have been occasioned by the scribe taking the Eastern *qubal* 'feast' for the prep. com. to East and West *q'bel* 'before' (later *qubal*), and mistaking the Eastern *bal* 'heart' for the first syllable of king Belshazzar's name. Further there is the case of *sumphonia* (Dan. iii. 5, 10, 15, the word is omitted from the 7th verse and in the 10th the *K'thib* reads *siphonia*), in the Peshitta this word appears as *tziphonia*. This latter form cannot be derived from *sumphonia* because the softer letter **ס** *samech* flows more naturally from **צ** *tzadi* the harder, than the harder from the softer. Moreover, it is difficult to explain *siphonia* on the supposition that *sumphonia* is the original form; that the *u* of the first syllable should become *i* is not impossible, nor that the *m* should be dropped, but this double process implies something to be gained. A word is often modified in passing from one language or dialect to another when a meaning can be given to it by the change; to the Jews of the Maccabean times living among Greeks *sumphonia* had a meaning, and a meaning cognate to the circumstances, on the other hand *siphonia* had no musical connotation; if it meant anything, it meant in Greek, 'small fire-engines.' There was thus no conceivable reason why the change to *siphonia* should be made. On the other hand, if the original word was *tziphonia*—a word without meaning in Western Aramaic—to turn it into *siphonia*, a word that seemed to have a meaning in Greek—a language with which most were familiar—was natural. The change was yet easier and more natural to *sumphonia*, as it had a distinctly musical meaning in Greek. There are besides not a few words that are not used in Western Aramaic out of Daniel.

Another matter also has to be considered. In the Targums **נ"י** *yath* the sign of the accusative is frequent; in Gen. i. it occurs eighteen times in the Targum of Onkelos; so also in the Samaritan Targum. In the Peshitta version of the same chapter it only appears twice. It only occurs once in the Aramaic of Daniel, and then supporting the oblique case of a pronoun. Daniel thus follows Eastern Aramaic in syntax as well as in accident and vocabulary.

The presence of these Eastern Aramaic forms may be explained in two ways: either they have been inserted into the text to give local colour, or they are survivals from a state of the text when they were much more numerous. The former alternative regards the book of Daniel as a novel, and it finds its analogue in the work of an American or English novelist

who has laid the scene of his tale in Scotland; to give local colour he would introduce Scotch words and phrases. This hypothesis implies that literary criticism was much more advanced in the days of the Maccabees than it was for nearly a couple of millennia later. The rhetorician who in the third century of our era composed the so-called epistles of Phalaris, though these were supposed to be written by a Dorian from a Dorian city, wrote them in pure Attic Greek. Is it likely that a Palestinian Jew living three centuries earlier would introduce Syriacisms into a work the purpose of which was to encourage his countrymen to revolt against the Greeks—characteristics that would not be understood by his public, and therefore would dull the edge of his appeal, rather than accentuate it? The analogue of the other alternative may be found in Scotch songs published in England. The tendency in such cases is to remove every Scotch feature except such as are protected in some special way, as by rhyme or by being regarded familiarly as the sign of Scotticism. There is an almost perfect parallel in the Homeric poems. The ballads from which these poems were compiled originated in the earlier Achaea of Northern Greece in which the Aeolic dialect was spoken. This is proved from the fact that wherever the exigences of metre rendered it impossible to replace the Aeolic word by its Ionic equivalent there the Aeolic word appears. Sung in Ionia to Ionic audiences the poems were Ionised, but, though Ionised, they yet showed traces of their origin. Daniel written in Eastern Aramaic gradually became occidentalised to suit the Palestinian public by whom it was now perused. The Western scribes would naturally drift into replacing Eastern by Western forms.

JESUS AND THE PROPHETS.

BY REV. ANDREW BAIRD, B.D.

THE attitude towards the Old Testament in these days has largely changed. Never have the words of the prophets been examined so frankly and fearlessly, critically and historically.

The mechanical interpretation of the Divine working, lacking continuity and content, has given place to the recognition of God's revelation of Himself in the history of Israel and the world, realising the Old Testament does not merely contain prophecies but is in itself prophecy, the work of the prophets, as a whole, being one great factor in God's revelation of Himself to Israel, the testimony of Jesus 'the Spirit of prophecy.'

Pre-eminently men of their time, men of the people, speaking their language, and preachers of righteousness, the prophets summoned men to repentance by the goodness and severity of God, and strove to bring human lives into harmony with that will.

As regards the past, they are historians of Israel, as regards the future, they are the appointed heralds of the Divine purpose to Israel, and through Israel for the world, foreshadowing the ideal realised in Jesus.

In Jesus Christ they meet 'a prophet and more than a prophet,' who brings in the kingdom of grace, the Man of Sorrows who wins the heart by suffering love.

Jesus goes back to the ancient prophets, illustrates their terms and language, fulfils in spirit and purpose their exalted ideals. His nearest relation to the Old Testament prophets has been characterised as that of succession, His call, the true prophetic call, His inspiration, prophetic type of inspiration in the highest sense.

His opening message in His ministry is prophetic, He refers to Himself as a prophet, and in method and manner many points of similarity can be traced between Him and those who preceded Him.

For example, in His preaching and teaching, like the true prophets, His whole public ministry is that of ceaseless and deadly conflict with counterfeit righteousness.

Like them, He sets chief place on the ethical, compared to mere ritual, and fulfils law and prophecy in love to God and man.

He is at one with them in His universalism.

Regarding our Lord's choice and use of prophecy, Isaiah, Jeremiah, Micah, Zechariah, Malachi, Daniel, Hosea and Psalms present a very large proportion of citations.

Of direct quotations some are found in the three Synoptists, some in Mark and Matthew, some in one Gospel alone, passages and words chosen on the ground of spiritual relationship.

Of the Old Testament figures of speech for illustrative and homiletic purposes, one may select the parable of the mustard seed and compare it with the Aramaic of Dan. iv. 9.

Example of composite quotation, the Temple cleansing common to the Synoptists, with the passages in Isaiah, 'My house, a house of prayer shall be called for all the nations,' prophetic universalism, and Jeremiah standing at the temple gate upbraiding sinners, 'Has this house in which My name is called become in your eyes a den of robbers,' emphasis being on moral character. Compare Mark xi.: 'Is it not written, But My House, a House of Prayer shall be called for all nations, but ye have made it a den of robbers.'

Of free use and adaptation of prophetic language the divided households. Compare the words of Micah, of the son despising the father, the daughter against her mother, etc., with Mark xiii. 12; Matt. x. 35, 36; Luke xii. 52, 53.

Many prophetic phrases, terms, figures and language are found in the sayings and teachings of Jesus, *ἔπεα πτερόεντα*, winged on pinions of light, spiritual in character, infinite in their eternal outreach and suggestion. "*μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.*"

In terms pictorial, popular, epigrammatic and didactic, activities of mind and heart are quickened to seek for the Truth, the Pearl of great price.

The Old Testament had for Jesus abiding intrinsic value from His study of it, His use of it, His fulfilment of it, the Divine and Infallible Teacher, the Healer and Pardoner of Sin, 'able to save unto the uttermost them that come unto God by Him.'

In the words of Dr. Macfarland, 'Our Lord fulfilled the prophets in that He succeeded to their work, took up and illumined their ideals and in His own person and life set them in living words before the eyes of men, and it is only when we see prophecy thus fulfilled that prophecy itself reveals its significance and becomes fully intelligible. The ruling prophetic idea of the establishment of the Kingdom of God in the world was realized in the Kingdom of our Lord.

'That Kingdom, as the prophets had foreseen and declared, starting within Israel, has gone out through all the earth to every nation.

'In the largest sense, Christ was in the Old Testament and in the prophets. Christ was there in so far as we find His Spirit there.

'The revelation of God, set forth by prophetic tongue and pen, increasing in illumination and power from age to age was completed in our Lord, "in whom dwelleth all the fulness of the Godhead bodily."'

NOTES ON RECENT LITERATURE.

(1) *Hebrew Literature.* (a) Prospectus of a new edition of the *Hebrew Pentateuch of the Samaritans*, edited by Dr. A. Frh. von Gall (pub. Töpelmann). The editor has been led by an extensive collation to conclude that the existing MSS. of the *Heb. Sam. Pent.* go back to one archetype (as in the case of *Mass. Text*); but it is very doubtful if the sacred roll in Shechem is the original. Accordingly he proposes (without making a complete inventory of all existing MSS.) to attempt a restoration of the Hebrew Text—to be printed in Hebrew letters. (b) The first part has appeared of a work projected by Wünsche and others, under the general title *Monumenta Judaica*. The prospectus is very wide; but the first part of the work is somewhat definite, viz. *Bibliotheca Targumica*. It begins with Targums on the Pentateuch, and naturally Onkelos comes first. After a dissertation on Oral Tradition, the text and German translation are given in parallel columns. The text, however, is not in Hebrew characters (to save expense) but in Roman type, in a transcription as close as possible of the vocalized text: the result being a curious system of typography, which has been rather sharply criticised. (c) Another prospectus, with a few specimen pages, comes from New York. This is a translation into English, with annotations, of the *Midrash Rabba*. The undertaking

deserves encouragement, but the translator, Lazarus Shapiro, apparently has not had much literary training. The translation is good, the notes interesting, but the literary form is curious. (d) The publishing house of Mohr in Tübingen is sending out at a cheap price (1 Mark to 1'50) a selected series of Treatises from the *Mishna*, in German translation, without text. There are to be nine in all: *Joma*, *Aboth*, *Berachoth*, are already out, to be followed by *Aboda Zara*, *Shabbath*, *Sanhedrin*, *Megillah*, *Pesachim* and *Nedarim*.

(2) *Islamic Literature*. Of late years there has been a notable activity in this department, not only among European scholars, but in the native Presses. The enterprising publisher, Rudolf Haupt, of Halle, whose catalogues exhibit this activity, announces his intention to make the native literature more accessible to wider circles, by publishing a series of outstanding works in separate sets, so that students of comparative religion, theologians and historians may at first hand become acquainted with what the best minds in Islam have done, and understand better the position of Islam in the modern world. In his prospectus he takes a survey of the different parts of the wide field to be explored, mentioning some of the works that have already been published, e.g. a second edition of the notable work of Geiger, *Was hat Mohammed aus dem Judenthum aufgenommen*. Particularly the region of philosophy and of what may be called the inner history of Islam requires to be examined. German scholars have of late shown more interest in these researches, and the German Emperor and Government have given substantial encouragement. Haupt does not, however, give sufficient credit to scholars outside of Germany. Though he mentions de Boer's *Sketch of the Philosophy*, he makes no mention of D. B. Macdonald's work, nor of Weir's book on the *Sheikhs of Morocco*. More serious is his omission of the labours of French scholars, which are extensive and valuable; and it may be well here to draw attention to some of these. (a) *L'Islam, Impressions et Etudes*, par le Comte Henry de Castries (Paris, 1896): one of the best books I have ever seen on the subject; not controversial, but an impartial enquiry into the secret of the great success of Islam in the world. There is a most interesting chapter vi. on the modern expansion of the religion in Central Africa; and there are valuable appendices containing some documents little accessible. (b) *L'Islamisme*, par O. Houdas (Paris, 1904): written by one who knows the subject well, and in eighteen brief chapters presents in terse and limpid style just such subjects as the ordinary educated reader is interested to know; among other things a most valuable summary on Religious Brotherhoods and Marabouts. (c) On this last mentioned branch of the subject there are several excellent works in French. What is said to be the best is *Les Confréries Religieuses musulmanes* (1 vol. 4to, 25 francs), by Depont and Coppolani. There is also *Marabouts et Khouan* by Louis Rinn (Algiers, 1884), a large book containing valuable matter (not so well arranged as it might have been),

and a map showing the ramifications of these brotherhoods. An excellent little book, not very easily attainable, is *Les Marabouts*, by Doutté.

(3) *Books on Morocco*. During the seventy-five years of occupation of Algeria the French Government, through civil and military officials and by commercial intercourse and adventures of travellers, have gained much acquaintance with this little-known country. Some of the books of value may be mentioned. (a) *Le Maroc Inconnu*, by Auguste Moulieras, 'the result of twenty-two years' exploration in this mysterious country, from 1872 to 1893.' There are two volumes: written in a pleasant chatty style, giving graphic accounts, sometimes amusing, of his travels and adventures, scraps of folk-lore, and much detailed information about the several tribes. The author has a pretty wit, his passage on the difficulties of the Arabic language being exquisite. He concludes that the secrets of Morocco will never be known till either of two things happens, either a European power makes the conquest of the country, or future explorers definitely make up their minds to learn the language decently, and opines that the former supposition will be realised before the latter. (b) Not inferior to the preceding is *Voyages au Maroc*, 1899-1901, par le Marquis de Segonzac, a work greatly and justly appreciated by the French press. It has a Preface by M. Eug. Étienne, Deputy of Oran and Vice-President of the Chamber of Deputies, stating, what the author's modesty did not allow him to enlarge upon, the difficulties under which M. Segonzac obtained the valuable information contained in the book. Travelling sometimes as a beggar from mosque to mosque, and living on alms, at other times acting as the servant of a Sherif and treated as a menial, he traverses three times the middle Atlas, explores the unknown part of the Rif, visits as a devout pilgrim the various *zawias* or sanctuaries of Islam, and, incredible as it may seem, contrives to take photographs, make plans of the country, and bring away specimens of natural history, and in his book has given a most graphic picture of this unknown land. (c) *Le Maroc d'Aujourd'hui* by Eugene Aubin (Paris, 1905), is the work of a journalist, who makes no claim to know Arabic, but who contrived to get access to the best-informed people and has put down in a racy style a great deal of interesting matter on the history, constitution and social condition of the country. It is up to date. (d) *L'Affaire Marocaine* by Victor Bérard (Paris, 1906), embraces more than the title suggests. It is mainly historical. The author's conclusion is that though he has lived for years in Cairo and Constantinople, and travelled over the most of the Muslim world, he has 'nowhere met anything that resembled Morocco,' and that he 'had everything to learn on entering the extreme west of Islam.' (e) *Le Maroc Pittoresque*, by Jean de Taillis, an entertaining book, true to its title, being full of pictures from photographs, one of which represents the triumphal entry of the Kaiser into Tangier, and another a photograph of the Sultan of Morocco taken by the author himself. (f) Other books exhibited can only be mentioned: *L'Algérie* by Maurice

Wahl, 4^e ed., 1903, a standard book, full of valuable matter. *La question indigène en Algérie*, 1901, deals with provisions made for the treatment, education, etc., of natives, matters of Administration, Marabouts, etc. *L'Algérie d'Aujourd'hui*, by Castéran, 1905, a book approved and supported by the Government, quasi official, presents the most favourable and hopeful view. *La vérité sur l'Algérie*, by Jean Hess, professes to give the other side of the picture, strongly antisemitic and rather nasty. *La France en Afrique*, by Edmund Ferry, the motto of which is 'It is above all by its African Empire that France is assured of remaining a world power.' *Dans l'Ombre Chaude de l'Islam*, by Isabella Eberhardt, is fully noticed in a 'Megillah,' No. xxiv.

APPENDIX I.

THE "MEGILLAH" OR FLYING ROLL.

List of Contributors to the "Megillah," indicated by their initials
in the Index.

H. Y. A. -	Rev. Hugh Young Arnott, B.D., Newburgh-on-Tay.
P. H. A. -	Rev. Patrick H. Aitken, B.D., Glasgow.
A. B. -	Rev. Andrew Baird, B.D., Broughton.
J. R. B. -	Mr. James R. Buchanan, M.A., Paisley.
J. W. B. -	Rev. James W. Baird, B.D., Dunfermline.
G. C. -	Rev. George Condie, B.D., Stepps.
J. C. -	Rev. John Campbell, B.D., Monquitter.
H. D. -	Rev. Hugh Duncan, B.D., Garturk.
W. E. -	Rev. William Ewing, M.A., Edinburgh.
W. W. F. -	Rev. William W. Fulton, B.D., Glasgow.
F. G. G. -	Rev. Francis G. Geddes, B.D., Condorrat.
G. G. -	Gavin Greenlees, Esq., Glasgow.
A. R. S. K. -	Rev. Professor Kennedy, D.D., Edinburgh.
J. L. -	Rev. James Lindsay, D.D., Kilmarnock.
A. M. -	Rev. Andrew Macfarlane, B.D., India.
C. S. M. -	Rev. Charles S. Macalpine, B.D., Manchester.
D. B. M. -	Rev. Professor Macdonald, B.D., Hartford, Conn., U.S.
D. S. M. -	Rev. David S. Merrow, B.D., Larbert.
E. M. M. -	Rev. Ewen M. Macgregor, M.A., Glenapp.
J. Ma. -	Rev. John Mack, B.D., Inch.
J. Mi. -	Rev. James Millar, B.D., New Cumnock.
J. Mu. -	Rev. John Muir, B.D., Kirkcowan.
P. M. -	Rev. Peter Melville, B.D., Rendall, Orkney.
W. J. S. M. -	Rev. William J. S. Miller, B.D., Houndwood.
J. M'G. -	Rev. John M'Gilchrist, B.D., Skelmorlie.
J. H. P. -	Rev. John H. Pagan, B.D., South Africa.
R. B. P. -	Rev. Robert B. Pattie, B.D., Glasgow.
J. R. -	Rev. Professor Robertson, D.D., Glasgow.
J. E. H. T. -	Rev. John E. H. Thomson, D.D., Edinburgh.
A. C. W. -	Rev. A. Cameron Watson, B.D., St. Boswells.
T. H. W. -	Rev. Thomas H. Weir, B.D., Glasgow.
J. Y. -	Rev. James Young, B.D., Paisley.

INDEX TO ARTICLES.

Note.—The Roman numerals denote the Part, the ordinary numerals the page.

Abbreviations in the pre-Masoretic Text, J. R., iv. 19.	Algeria, Education in, T. H. W., xiii. 24.
Aberrations of a Hebrew Particle, by a Country Member, xxi. 17.	Algiers, A Friday in, T. H. W., xiv. 3.
Abraham men. See Etymological.	Amos, Idea of God in book of, H. Y. A., x. 40.
Abu Zayd of Sarûj, J. R. B., xx. 19.	An Adventurous Soul, Isabelle Eberhardt, with two illustrations, J. R., xxiv. 28.
Adon 'Olam and some of its Versions, with portrait of Zangwill, J. W. B., x. 18.	

- Antiphrastic Words in Semitic (Landau), J. R., xiii. 28.
- Arabia, The Jews in (from Andrée), W. W. F., xii. 4.
- Arabia, Poetry of, and the Ballad Problem, D. B. M., xxii. 24.
- Arabia, Jews and Christians in (from Wellhausen), D. S. M., ix. 7.
- Arabian Nights, On Translating the, D. B. M., ii. 19.
- Asseveration. See Waw.
- Assyriology, Plea for the Study of (a cutting), G. G., i. 4. See Cuneiform.
- Babylonia, Discoveries from (cutting), C. S. M., ix. 41.
- Babylonian Bricks, On Certain, with illustrations, J. E. H. T., xxi. 13.
- Barnabas, Gospel of (by Dr. Youngson, a cutting), xx. 28.
- Bedlam. See Etymological.
- Ben Zion. See Nugae.
- Bohemian Scholar, W. A. Clouston (cutting from George Eyre-Todd), with Reminiscences by J. R., xi. 17, 20.
- Bookbinder of Hort (translation from Sacher Massoch), with illustrations, J. R., vi. 17.
- Books, Of. From the Al-Fakhri, T. H. W., xviii. 36.
- British Jews and Queen Victoria (cutting), vii. 44.
- Brotherhood. See Sacrament.
- Calendar, Egyptian, for 1900-1901, J. Ma., xv. 13.
- Caste System, Defence of (cutting from *Saint Andrew*), ii. 40.
- Chaldee Verse in Jer. x. 11; J. Y., vi. 43, and J. E. H. T., viii. 38.
- Clouston, W. A. See Bohemian.
- Cock Crowing, J. R., ii. 31.
- Consecrated Warriors (a quotation from Steevens), ii. 43.
- Cosmogony, Muslim (from Al-Thalabi), A. M. and T. H. W., xv. 2.
- Criticism, Conservative Reaction in, with portraits, E. M. M., xi. 24.
- Cuneiform Lore, Why I thought of, vi. 4; How it was revealed, viii. 4; Some Notes on, xii. 12, G. G. See Assyriology.
- Dalman. See Palästinische.
- δεκτικὸς. See Ꝛ.
- Dillman, with portrait, C. S. M., vii. 32.
- Dutch. See Phonetic.
- Eberhardt, Isabelle, with portraits, xxiv. 28.
- Egypt, Recent Discoveries (cutting from *Glasgow Herald*), i. 42.
- Encyclopaedia, Jewish. See Talmud.
- English Bible, The Story of, J. H. P., xx. 32, xxi. 33.
- Epitaph on the Tomb of Sultan Al-Ghalib, T. H. W., xv. 44.
- Etymological Curiosities, Galimathias, Young Shaver, Bedlam, Abraham men, J. R., xiii. 40.
- Ewald, by T. Wotton Davies (cutting), with portrait, xvi. 28.
- Feast, The Great, T. H. W., iv. 13.
- "For Emulation," Johns Hopkins Seminary, viii. 2. See Semitic Studies.
- Freeman's View of Mohammed and his Creed, A. M., viii. 15.
- Galimathias. See Etymological.
- Germany through Baptist Eyes, by T. Wotton Davies (cutting), xviii. 32.
- Ghalib. See Epitaph.
- "Give" and "Take," a modern story, J. R., xviii. 27.
- Graven Images, Jewish (cutting), H. D., xx. 15.
- G.U.A.S. Meeting of 17th Oct. 1900, J. R., ii. 4.
- G.U.A.S. "Before and After" Celebration of the Majority of the Society, J. R., vii. 2.
- Haman and Mordecai in Janow (from *Ost und West*), J. R., xxiv. 3.
- Hammurabi's Code (cutting), M. B., xiv. 41.
- Hasmonean Times, Life and Religion in the, J. C., xi. 32.
- Horse, The responsible Editor's, with illustrations, by Office Boy, xii. 2.
- Hosea, Some notes on the book of, J. R., xv. 30.
- House of Wisdom (cutting from Boscawen), C. S. M., ix. 41.
- Indian Alnaschar (*T. P's Weekly*), F. G. G., xxi. 29.
- Isaiah xi. 7 (Dr. Ben Zion), ix. 37.
- Islam and Arabic (from Hartmann), W. E., vii. 4. See Wellhausen.
- Islands of the Blest (*Hommel*), with illustrations, J. W. B., xiv. 13.
- Ismail, Sultan of Morocco, T. H. W., xvii. 36.

- Jeremiah, The Greek translation of (Thackeray, in *Journal of Theolog. Studies*), J. R., xvi. 21.
- Jer. x. 11. See Chaldee.
- Jewish Controversy in the Middle Ages (extract from the Shebhet Jehuda), J. R., xvii. 27.
- Jewish Rabbi as Sherlock Holmes, H. D., viii. 29.
- Jewish Sherlock Holmes, Another, W. J. S. M., xxi. 3.
- Jewish Superstitions (from Berliner), J. Mi., vii. 15.
- Jewish "Wit," A (from Sacher Mas-soch), with illustrations, J. R., xii. 41.
- Johns Hopkins. See Semitic Studies.
- Judah Hallevi's Kitāb al Khazari (cutting), xxii. 48.
- Kamphausen and the O.T., P. H. A., viii. 26.
- ἰδ used δεικτικῶς, J. R., ii. 44.
- Ladies of Mena's Court (cutting), M. B., ix. 35.
- Lamiyat al Ajam, T. H. W., xxi. 37.
- Lamiyat al Arab, T. H. W., xx. 37.
- Latin Wedding at Jerusalem (from Pierotti), A. B., ix. 29.
- Learning, Exhortation to (from Zamachshari), T. H. W., xxi. 46.
- Life as a Summer Day, paraphrase from Mutanebbi, by Dr. Mackie, Beyrout, viii. 41.
- "Little ones" and "their Angels," J. R., xxii. 41.
- Luther's Hebrew Bible (with *fac-simile*), J. R., xi. 3, 42.
- Marabout, The name, with illustrations, J. R., vi. 38.
- Marranos, The, with portrait of Nordau, J. R., xvi. 3.
- Marriage Broker in London (cutting), with editorial annotations and illustrations, H. D., xvi. 8.
- Marriages made in heaven (from *Jewish Quarterly Review*), G. C., xiv. 24.
- Mena. See Ladies.
- Midnight Encounter, A, J. R., xxiii. 31.
- Midrash on Korah, from Yalkut Shim'oni, J. R., xviii. 19.
- Miscellany (cutting), C. S. M., xx. 31.
- Mohammed. See Freeman.
- Morocco. See Sheikh, Ismail.
- Music, Nature of Hebrew (with edit. note), J. Mi., iii. 16.
- Mutanebbi. See Life.
- Muthill woman an Empress, xxii. 14.
- Muwatta, The, T. H. W., xvi. 37.
- Napoleon's Invasion of Egypt, H. D., xxii. 3.
- Nugae Hebraicae (from Dr. Ben Zion), J. R., ix. 37.
- Open Sesamé, J. R., xxii. 17.
- Oriental Languages, Teaching of on Continent, A. R. S. K., iii. 37.
- Outwitting a Tiger (*T. P.'s Weekly*), F. G. G., xxi. 29.
- Palestine, Legend of origin of modern population of (from *Pal. Expl. Report*), xvii. 9.
- Palestine and Revelation, W. E., xvii. 16.
- Palästinsische Diwan, Dalman's, W. E., x. 27.
- Papyrus. See Pre-Masoretic.
- Participle. See Aberrations.
- Persian Anecdotes (from E. G. Browne), J. Mu., xiii. 14.
- Perthshire Romance, a Muthill woman an Empress (cutting from *Dundee News*), xxii. 14.
- Perquisites of the Priest, a modern Eastern story, J. R., xviii. 26.
- Pharaohs, Old Testament (Flinders Petrie), M. B., xxii. 36.
- Philosophy, Plea for study of Oriental, J. L., ix. 15.
- Phonetic Coincidences, Dutch and Hebrew, J. R., ix. 44.
- Photography in the University, with illustrations, J. R., iv. 37.
- Pilgrimage to Marabout Zine (translation from the French), with illustrations, W. W. F. and T. H. W., xxiv. 15.
- Poetry, Hebrew, P. M., xiii. 4.
- Poetry. See Arabia.
- Pre-Masoretic Hebrew Papyrus, A (extract), J. R., xv. 42, xviii. 12.
- Priest. See Perquisites.
- Proverb. See Talmudic.
- Proverbs, Armenian (from Lennep), J. W. B., v. 27.
- Proverbs, Some modern Jewish (Segel), J. R., xviii. 41.
- Prov. xvii. 28 (Dr. Ben Zion), ix. 37.
- Psalms. See Wellhausen.
- Psalms xi. 11, "At thy right hand," C. S. M., ix. 27.
- Psalms xviii., Rhythmical Analysis of, R. B. P., x. 4.

- Psalm lxxviii. 9 (8), Note on the LXX, rendering of, J. E. H. T., with editorial note, xvi. 13.
- Reckoning of Time and Festivals among the Jews (from Andrée), W. W. F., ix. 4.
- Recompense, The Law of. An Eastern story, J. R., xii. 3.
- Rolls of the Law in the University of Glasgow, J. R., i. 6.
- Sacrament of Brotherhood (extract from Hamlin), J. R., viii. 42.
- Sacrament of Brotherhood, J. C., xxii. 12.
- Samaritan Pentateuch, Age of, J. E. H. T., iii. 4.
- Samson Myth (Steinthal), W. J. S. M., xi. 4.
- Scripture, Muslim Doctrine of, J. R., xxii. 28.
- Seller of Shoes, T. H. W., iv. 5.
- Semitic Studies at the Johns Hopkins University (cutting), vi. 14. See "For Emulation."
- Semitic Worship, Early (Flinders Petrie, a cutting), xxiv. 27.
- Sermons, A Muslim Book of, with illustrations, T. H. W., xviii. 3.
- Shadrach, Meshach, and Abednego, Garments of, A. C. W., xx. 4.
- Shapira, and his Moabite pottery and Deuteronomy, with illustrations, J. R., i. 10.
- Shaver, Young. See Etymological.
- Sheehet Jehuda. See Jewish Controversy.
- Sheikh of Morocco of the Sixteenth Century, A, T. H. W., xv. 38.
- Sheikhs of Morocco, extracts from Weir's book, xxiii. 35.
- Sherlock Holmes. See Jewish.
- Ship of the Desert, J. R., xiv. 36.
- Siloam Inscription, a note on by Fischer in Z.D.M.G., with illustrations, J. R., xvi. 17.
- Sinai, Exploration at (cuttings), xxiv. 23.
- Slaves, Emancipation and Muslim Law, D. B. M. (with editorial note), v. 37.
- Solomon, A Judgment of (from *Ost und West*), with illustrations, J. R., x. 2.
- Song, A Coffee-House, T. H. W., xiv. 44.
- Stork, The name of the, in Hebrew, J. R., xvi. 42.
- Superstitions. See Jewish.
- Syriac Bible of the Brit. and For. Bib. Soc., Note on by Nestle, J. R., xxii. 38.
- Tabernacle, The Framework of the, R. B. P., xix. 2.
- Tabernacle, Furniture of, R. B. P., xxiii. 39.
- Talmud, A Twentieth Century; the Jewish Encyclopaedia (cutting), x. 25.
- Talmudic Proverb, A, J. R., xi. 16.
- Tangier to Cape Spartel, T. H. W., iv. 9.
- Tangier to Mequinez, T. H. W., v. 4.
- Tangier to Tetuan, T. H. W., ii. 7.
- Texts in Pictures—
Is. xlvi. 1, 2, illustrated in vii. 14.
Psalm lxvi. 12, illustrated in viii. 28.
Psalm cxix. 97, illustrated in ix. 36.
- Thief's Profit, A, T. H. W., xxi. 46.
- Tobit, J. M'G., x. 31.
- Translator at Work, A Bible (Kilgour), J. R., xxiii. 28.
- Turning of the Morning, A. C. W., with editorial note, xx. 8.
- University Extension and Oriental Languages, J. R., iii. 23.
- Victoria, Queen. See British Jews.
- Waw of Asseveration, J. R., xvii. 3.
- Wedding. See Latin Marriages.
- Wellhausen on Islam, Translation by D. S. M., xxiii. 4.
- Wellhausen's Last Words on the Psalms, with portrait, J. R., vi. 30.
- Wheat Corners, T. H. W., xvii. 10.
- Words of the Wise, T. H. W., xxi. 48.

APPENDIX II.

LIST OF MEMBERS.

NAME.	YEAR OF ELECTION.
Professor Robertson, D.D., LL.D., - - -	1880
* James Arthur, B.D., - - -	"
Robert B. Pattie, B.D., - - -	"
*** William Kean, D.D., - - -	"
** Peter Donaldson, B.D., - - -	1881
James Young, B.D., - - -	"
** James E. Houston, B.D., - - -	"
A. Cameron Watson, B.D., - - -	"
** Alex. Stewart, B.D., - - -	"
Professor Kennedy, D.D., - - -	1882
** James Lindsay, D.D., - - -	"
** Wm. Grant Duncan, B.D., - - -	"
** John Taylor, - - -	"
George Anderson, B.D., - - -	1883
*** Chas. S. M'Alpine, B.D., - - -	"
* Professor Dobie, B.D., - - -	"
** D. G. Manuel, B.D., - - -	"
** W. G. M'Laren, - - -	"
James Millar, B.D., - - -	"
Patrick H. Aitken, B.D., B.Sc., D.Litt., - - -	"
Morison Bryce, - - -	1884
Hugh Duncan, B.D., - - -	"
** James M. Hamilton, B.D., - - -	"
*** Robert Morris, M.A., - - -	"
* James Ingram, B.D., - - -	1885
*** R. M'Cheyne Paterson, B.D., - - -	"
** John W. Henderson, B.D., - - -	"
** John W. Jack, - - -	"
** Robert Cumming, B.D., - - -	"
** Geo. S. Kerr, B.D., - - -	"
** Archibald Jamieson, M.A., - - -	"
** Thos. E. S. Clarke, B.D., - - -	"
** E. P. Philips, - - -	1886
** William Muirhead, M.A., - - -	1887
*** Professor D. B. M'Donald, B.D., - - -	"
** James Craig, B.D., - - -	"
Thos. H. Weir, B.D., - - -	"
** David Frew, B.D., - - -	"
** E. J. W. Gibb, M.R.A.S., - - -	"
John Smith, D.D., - - -	"
Andrew Baird, B.D., - - -	1888
Robert Gardner, B.D., - - -	"
** Robert Jack, B.D., - - -	"
*** Robert Kilgour, B.D., - - -	"
Daniel Kirkwood, B.D., - - -	"
* Wm. MacGill, B.D., - - -	"
Jas. Cromarty Smith, B.D., - - -	1889
* John Wilson, Ph.D., - - -	"
John Campbell, B.D., - - -	1890
Peter Adam, B.D., - - -	"
** Wm. M'Kean Campbell, B.D., - - -	"
Hugh Armstrong, B.D., - - -	"

* Deceased.

** Ceased to be Member.

*** Corresponding Member.

LIST OF MEMBERS

65

NAME.	YEAR OF ELECTION.
Duncan H. Brodie, B.D.,	1891
William Howie, B.D.,	1892
Jas. W. M'Donald, B.D.,	"
Ewen M. M'Gregor, M.A.,	"
*** Peter Melville, B.D.,	"
William Richmond Scott,	"
* Gavin Greenlees,	1893
David R. Alexander, B.D.,	"
Robert Burnett, B.D.,	1894
Francis G. Geddes, B.D.,	"
** Alexander Gibson, B.D.,	"
John Mack, B.D.,	"
John M'Gilchrist, B.D.,	"
David S. Merrow, B.D.,	"
John H. Pagan, B.D.,	"
John C. M'Naught, B.D.,	1895
** William Swan, B.D.,	1896
*** John H. H. M'Neil, B.D.,	"
W. J. S. Miller, B.D.,	1898
John W. Murray, B.A. (Oxon.),	"
John M'A. Dickie, B.D.,	1899
J. E. H. Thomson, D.D.,	"
William Ewing, M.A.,	1900
Hugh Y. Arnott, B.D.,	"
Andrew M'Farlane, B.D.,	"
Robert Aitken, B.D.,	"
** James W. Baird, B.D.,	"
William W. Fulton, B.D.,	"
George Condie, B.D.,	1901
William Fulton, B.D., B.Sc.,	"
John Muir, B.D.,	"
*** T. G. Pinches, LL.D.,	"
William Rollo, M.A.,	1902
William Brownlee, B.D.,	"
A. Boyd Scott, B.D.,	"
** R. Montgomerie Hardie, B.D.,	"
Thos. Low, B.D.,	"
*** John Cameron, B.D.,	"
* Daniel M'Lean, B.D.,	1903
*** Robt. B. Douglas, B.D.,	"
John T. Arnott, B.D.,	"
Norman R. Mitchell, B.D.,	"
*** W. Marshall Tait, B.D.,	"
Alex. H. Harley, M.A.,	"
John M'Ara, B.D.,	"
*** D. H. Gillan, B.D.,	"
Jas. Robertson Buchanan, M.A.,	1904
Wm. W. Monteith, B.D.,	"
George Muir, B.D.,	"
Brodie S. Gilfillan, B.D.,	"
*** Wm. M. Christie, B.D.,	"
Jas. C. M. Fairlie, B.D.,	1905
John S. Robertson, B.D.,	"
John A. G. Thomson, B.D.,	1906
Robt. C. Thomson, B.D.,	"
Samuel F. Hunter, M.A.,	1907
Alex. Moffatt, B.D.,	"
J. M. Woodburn, B.D.,	"

* Deceased.

** Ceased to be Member.

*** Corresponding Member.

APPENDIX III.

CONSTITUTION OF THE GLASGOW UNIVERSITY
ORIENTAL SOCIETY.

I. The Name of the Society shall be the "GLASGOW UNIVERSITY ORIENTAL SOCIETY."

II. The Object of the Society shall be the Study of the Languages, Literatures, and Histories of the East.

III. In the prosecution of this Object, the Society shall meet at stated times for the reading and discussing of papers bearing on Oriental Subjects.

IV. The Society shall be composed of such Students of Oriental Languages as shall be duly elected.

V. The Society may elect as Corresponding Members such persons permanently resident abroad as may be willing to contribute to the proceedings of the Society.

VI. The Office-Bearers of the Society shall be a President, Vice-President, two Secretaries (Corresponding and Recording), Treasurer, and an Editor of the Magazine—to be elected annually. The Secretaries and Treasurer to be resident in or near Glasgow.

VII. The Affairs of the Society shall be administered by a Committee of Management consisting of the Office-Bearers and two Members—also to be elected annually, and resident in or near Glasgow. One-third of the Committee shall form a quorum.

VIII. Each Ordinary Member shall pay an Annual Subscription, the amount of which shall be fixed from time to time by the Committee of Management.

IX. Motions affecting the Constitution and Bye-Laws shall be discussed only at the Stated Meetings of the Society, and notices of such motions must be given in writing to the Corresponding Secretary at least two months beforehand.

APPENDIX IV.

BYE-LAWS.

I. The Stated Meetings of the Society shall be held in Glasgow twice a year.

II. The Committee of Management shall draw up a programme of business for each Stated Meeting, and shall forward a copy thereof to each Member, at least a month before the Meeting.

III. Names of persons proposed for election shall be submitted to the Committee of Management at least two months before the ensuing Stated Meeting of the Society, and such names shall be inserted in the programme of business for that Meeting.

IV. In order to election, each person thus named must be proposed and seconded at the Meeting. The question shall be put to the Meeting, and the vote shall be by ballot. A majority of three-fourths of the Members present shall be necessary for election.

V. At each Stated Meeting the Society shall appoint the Members who are to contribute papers at the ensuing Meeting. For this purpose a list of

Members' Names, in the order of their election, shall be printed, and this shall be the order of rotation in which Members shall be called upon to contribute papers.

VI. Each Member so appointed shall indicate to the Corresponding Secretary the subject of his paper at least two months before the Meeting, and shall at said Meeting lay on the table an abstract of his paper, to be retained by the Society.

VII. The Committee of Management shall keep Minutes of all its Meetings, and shall report its proceedings to each Stated Meeting of the Society.

VIII. The Committee shall have power to summon, on occasion, Special Meetings of the Society.

IX. If any Ordinary Member be absent without reasonable excuse from three consecutive General Meetings of the Society, or if any Corresponding Member shall have ceased to show that he retains an active interest in the Society, it shall be in the power of the Committee to communicate with such Member, and thereafter, at their own discretion, to remove his name from the Roll. All such cases shall be reported to the next General Meeting of the Society.

APPENDIX V.

COMMITTEE OF MANAGEMENT.

1907.

PROF. ROBERTSON, D.D., LL.D., President.

R. B. PATTIE, B.D., Vice-President.

JAMES YOUNG, B.D., Corresponding Secretary.

GEORGE ANDERSON, B.D., Recording Secretary.

ROBERT GARDNER, B.D., Treasurer.

T. H. WEIR, B.D., Editor.

MORISON BRYCE.

HUGH DUNCAN, B.D.

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